CAMP-MEETING SERMONS

1913

CAMP-MEETING SERMONS

Sermons preached at the general annual camp-meeting of the church of God held at Anderson, Indiana June 6-15, 1913

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:1, 2.

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Preface.

The sermons preached at the Anderson, Indiana, camp-meeting, June 6-15, 1913, were of such great benefit to the several thousands who attended, that it has been deemed well to publish them in book-form. Thousands of people who for various reasons were unable to attend this well-known meeting will be glad to read these sermons and thus partake of the soul-food that those who attended were privileged to feast on; and those who heard the sermons preached will want to reenjoy them at leisure.

Perhaps it is to be regretted that not all the fundamental subjects of biblical teaching were treated, but a discussion of those subjects not treated here will be found in other books published by this company. It must be borne in mind that the sermons were not preached for the book, but for the needs of the particular audience in attendance. This will explain the appearance of whatever may seem to be of somewhat local nature. No program was arranged for the meeting, as is the custom with most large assemblies, but each minister spoke as he felt led of the Holy Spirit.

This book is intended to be a complete report of the general sermons preached. A number of short talks and the talks given at the young people's meetings, children's meetings, and overflow meetings were necessarily omitted. In the preparation of the manuscript it was necessary to slightly abridge and in some instances to slightly rearrange the sermons. It is a well-recognized fact that spoken sermons usually need at least slight changing before they are suitable for publication in printed form, some portions needing to be combined, and some repetitions omitted. A large part of this work was done by those who preached the sermons, each editing his own

manuscript. The remaining part was done under the direction of the Publication Committee.

If any of the general sermons are out of their proper order, it is because the manuscripts were late; and if any are omitted entirely, it is because the manuscripts were withheld by the preachers themselves. The Publication Committee has made special effort to have all of the sermons printed. The post-office addresses of the ministers whose sermons appear, are given in the list of contents.

Any errors that the reader may find he will kindly overlook, bearing in mind that, in the first place, the sermons were not preached for publication and consequently were not as carefully prepared as they would otherwise have been; and that, in the second place, the editorial work has had to be done in great haste.

It is our earnest prayer that the inspiring truths herein presented under the anointing of the Holy Spirit may be heralded to the ends of the earth.

PUBLICATION COMMITTEE.

Anderson, Indiana,
July 28, 1913.

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The Camp-Meeting.

Anderson, Indiana, June 6-15, 1913.

From the beginning of the camp-meeting the beautiful grounds adjoining the Gospel Trumpet Home and Printing-office were thronged with people. They came from the East and the West, from the North and the South; and many remarked that they had never attended an assembly that began with a more heavenly atmosphere. A number came more than a thousand miles for the purpose of making their peace with God. Day after day following the preaching of the Word, the long altars were filled with those seeking help from God, some for the forgiveness of sins, others for sanctification, and still others for the healing of their bodies. There was great rejoicing in the audience as well as among the angels in heaven. The auditorium resounded with the praises of God as souls were born into the kingdom. Many ministers and gospel workers gave the seekers the necessary instructions, and prayed the prayer of faith for their help and deliverance. Those who came forward ranged from the young to the aged. True to his Word, the God of heaven, in answer to the prayer of faith and the seekers' humble submission to his will, sent deliverance to them without respect to age. The power and glory of God rested upon the meeting.

"This is the best camp-meeting I have ever attended"; "This is the best camp-meeting ever held in Anderson," and similar remarks were heard constantly from the hundreds who were in attendance. The meeting went on record as the most powerful ever held in Anderson. In attendance it was greater than previous meetings. People gathered earlier this year than usual. The exceptionally cool weather was unexpected, and some were

unprepared, but the large crowds were cared for very nicely.

A force of one hundred and seventy-five workers was detailed to look after all who came. The working force was well organized. The meeting was managed by a committee of seven men. These elected their chairman, secretary, treasurer, and superintendent. Under the superintendent were the foremen of the different departments, among which were the following: Ushers at Trains, Passenger Transportation, Baggage Transportation, Lodging, Culinary, Lunch-Stand, Bureau of Information, Book-Store, Janitor Work, Night-Watch, Lights and Water, Parcel-Checking and Lost and Found, etc. No pains were spared to make the people feel welcome and comfortable. Three meals a day were served in the large dining-room of the Trumpet Home. Ten cents a meal (5c for children) was charged. Lodging was 25c for the entire meeting; passenger transportation, 5c a person, and baggage free. The worthy poor and the ministers and gospel workers were provided for free of charge. The general expenses of the meeting were paid by free-will offerings.

Not only was the large auditorium, with a capacity of about two thousand people, well filled at almost every general service, but at times hundreds of people were unable to gain admittance, and overflow meetings were held. Regular services were held as follows: Morning worship, 6:30; ministers' meeting, 8 A. M.; German service, 9; general morning service, 10:30; children's meeting, 11; German service, 1 P. M.; young people's meeting, 1:30; general afternoon service, 2:30; baptismal service, 4:30; song-service and testimony-meeting, 6:30; general evening service, 7. The ministers' meetings, children's meetings, and young people's meetings were held in the chapel of the Trumpet Home, and the German services were held in a tent erected for that

purpose. This tabernacle was also used for other special meetings.

Many remarks were made concerning one noticeable feature of the assembly—the sweet, heavenly unity of spirit that was felt in general. As a result, there were victory and power in preaching the definite, radical truths of the Bible, and the preaching was accompanied by shouts and praises and soul-stirring, heart-melting, convicting and convincing power of God.

THE MISSIONARY MEETINGS.

The services of one day—Friday—were given to missionary work. It was called missionary day. During the morning service a missionary sermon was delivered by Sister Jennie M. Byers. In the afternoon a number of missionaries, who had returned from foreign fields, made earnest appeals for workers and the work in the foreign lands where they had severally labored. Among those who gave talks of ten minutes each were: Alice V. Hale and Robert Jarvis, from India; Otto and Gertrude Doebert, from Germany and Russia; Charles E. Hunnex, from China; George Q. Coplin and Archie Rather, from the West Indies. Bro. William Ebel and wife, of Russia, were called away from the camp-meeting before missionary day. Bro. N. S. Duncan, who had spent some time in the West Indies, also spoke. Sister Anna Cheatham, who expects to return to Ireland in the near future, spoke of the need in the British Isles; Bro. D. F. Oden, of Bessemer, Ala., told of the needs of the work in South and West Africa; Bro. F. Fuerholzer, spoke of Central Africa; Brother Trad, from Syria, gave a short talk in behalf of Syria. Several prospective missionaries attended the camp-meeting.

The missionary services were very impressive, and undoubtedly inspired missionary zeal in many hearts, not only for the sending of more workers, but also for

the supplying of the workers already in the field. A number of the missionaries remarked that they received but few letters from those in the home land, and urged that the brethren at home send them letters of encouragement more frequently.

THE MINISTERS' MEETINGS.

From eight to nine o'clock every morning the Trumpet Home chapel was filled to overflowing with ministers and gospel workers, while some of the ministers gave good, wholesome advice and instruction. These services were profitable to every one present.

Three ordination-services were held, at which a number of brethren and sisters who had proved themselves worthy and capable were ordained to the ministry by the laying on of hands and prayer.

HOW THE PULPIT WAS MANAGED.

To many it is interesting to know how the pulpit of an assembly of several thousand people and several hundred ministers can be managed without a program. The reason why no programs are needed at camp-meetings of the saints is because they depend on the Holy Spirit to direct the preaching. Ministers who live in close communion with God and are in touch with the people so that they know their needs, have little difficulty in getting a profitable and timely message. At this camp-meeting the ministers were repeatedly invited and urged to take an active part in preaching.

It often happens that a number of preachers feel the burden for the same message, and that is why they can say amen as the message is delivered. Sometimes it may happen that ministers differ in their opinions as to what should be preached and who should preach in a certain meeting; but when these meet together for consultation and prayer, they have no difficulty in submitting to each

other and in deciding the proper course to pursue. It is always well for those who feel led to preach in a certain meeting to consult with the others who also feel led to preach, and this plan was followed at the Anderson camp-meeting.

In order that the many different ministers who felt led to preach might be able to locate each other for consultation, it was deemed well to appoint some one to be responsible for each of the different services, to see that they began and ended on time so as not to conflict with other meetings, and to see that somebody was ready to preach. He did not, however, appoint the preacher. Each minister was given due liberty to preach whenever he felt led of the Spirit. One was appointed to look after the morning worship, another after ministers' meeting, another after the general morning service, another after the children's meetings, etc. Accordingly, those who felt led to preach in any particular service consulted with the one in general charge, and thus all who felt similar leadings could get together. This simple plan worked well and gave each minister and worker the necessary freedom to do as the Spirit led him.

No one had any inclination to manage the pulpit for personal interests; in fact, no such thing would be permitted by a congregation who are spiritual. When, however, men who are under a wrong spirit or who are influenced by a wrong element seek the pulpit, there is, or should be, divine power and authority enough in the ministry of the church of God to hold such in check and to keep them from imposing improper sermons upon the audience.

BAPTISMAL AND ORDINANCE-SERVICES.

Almost every afternoon baptismal services were held at the pool on the camp ground, so that those who had been saved during the meeting could offer themselves

for baptism in fulfilment of the words of Jesus, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded thee." Matt. 28: 19, 20. In all, nine baptismal services were held. Thirty-one persons were baptized at the last service and a goodly number at each of the other services—more than one hundred all told.

On Saturday afternoon, after a short talk on the ordinance of feet-washing, the saints followed the example of Jesus and his disciples as recorded in John 13: 14-17. While observing this ordinance, the sisters, who numbered probably more than a thousand, occupied the large auditorium, and the brethren occupied the tabernacle-tent used for the German services. Afterward all reassembled in the auditorium and, after a short talk on the ordinance of the Lord's Supper, partook of the bread and wine.

PRAYER ANSWERED.

It is evident that the prayers offered during this meeting encircled the globe. For some time previous hundreds of requests were received from every direction from those who could not attend, asking prayer for help from God. Requests were sent by telegraph, telephone, and mail. These were all remembered in prayer. In all, 1,272 requests were received. Letters stating that the Lord had answered prayer also came in before the meeting closed. One woman wrote that she had already received help according to her request—was healed of cancer. Others at their homes entered into the agreement of prayer and were healed of various diseases.

DEVIL POSSESSED DELIVERED.

Some who were bound by the power of Satan and unable of themselves to get freedom came forward for

prayer; and when hands were laid on and the prayer of faith offered, they were loosed from the grasp of the enemy and enabled to obtain a satisfactory experience. One man who was possessed with evil spirits came several hundred miles for help. When the evil spirits were rebuked, they caused the man to make strange manifestations, one being to bark like a dog. The devils had tormented him so that he had no peace day nor night, but he was delivered and filled with the praises of God.

THE SICK HEALED.

Just before the meeting one old sister, who was so crippled with rheumatism that it was with great difficulty that she walked, applied for healing. As prayer was offered, she arose and walked. She said, "This is the first step that I have taken without my cane for a long time," and started for the car with the cane under her arm. A day or two later she returned, leaving her cane at home and praising the Lord for his healing power. Every day many persons applied for the healing of their bodies, and were healed of sicknesses and diseases of various kinds. Sister W. R. Bradshaw, of Beaver Falls, Pa., who had been an invalid for over nine years, most of this time being unable to walk, was brought in a wheel-chair. When prayer was offered for her, she was enabled to arise and walk a short distance, and thereafter she walked back and forth from her tent to the meeting. No one will ever know the extent of the manifestation of the power of God in healing the sick and afflicted at the various services. We can here call attention to only a few cases. Many applied during altar-services and between meetings.

One of the most powerful healing-services was held on the last Sunday afternoon in the German tent by Bro. E. E. Byrum, Sister Della Fry, and others. A large crowd assembled. At the same time about two thousand

people were listening to the preaching of the Word in the auditorium and a large number were having the Word expounded to them in another part of the camp ground. At the healing service these words of the prophet Isaiah were read: "He will come and save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing." Reference was made to the time when Jesus opened the eyes of the blind and performed the other wonderful works mentioned in the prophecy. The speaker related how, at that time, some who were blind were healed instantly, and how one man came to Jesus and was made to see "men as trees walking," and afterwards came again and received perfect sight. Attention was also called to Heb. 13: 8, which says, "Jesus Christ the same yesterday, and today, and forever." Then instances were given of different persons who had been healed of blindness during the past few years and during this series of meetings.

One unsaved woman who had been to the altar, when prayed for arose shouting the praises of God and declaring that she had received her sight. The last that was heard of her, she was going down the street with both hands raised praising God for her sight. Bro. Geo. Petty, of Urbana, Ohio, was in this afternoon service. Several years ago he was a very wicked man and reckless. He became convicted of his sins, but did not yield. He said that God smote him blind for three days. He then yielded his heart to God. He had felt for years, however, that the Lord desired him to preach the gospel; and after giving his heart to the Lord he not only felt his call to preach, but was shown just what to do and where his work would be. In July of that year he promised God that if He would help him to pay a debt of several hundred dollars he would be obedient to the call.

The Lord prospered him so that by the middle of the following December the debt was paid. Notwithstanding this, on the tenth of January he told the Lord that he could not or would not undertake the responsibilities of the calling. That night he retired about ten o'clock, and at half-past two in the morning he was awakened "stone blind." After this he thought that he had greater reason for not being obedient, that is on account of his blindness, and he went deep into sin. A few months ago, however, he yielded himself to God and determined to do His will. He came to the camp-meeting blind, but expecting to receive his sight. He was prayed for at one of the other services, and was able to recognize his wife and others for the first time in more than five years, and could give a description of a person near him; but in this afternoon service he testified that he was expecting to have a further touch of healing power and be able to read the Word of God. Prayer was offered for him, and he testified that he could see better, but we did not see him after that time nor learn the extent of the manifestation of the power of God in his behalf.

Some who were afflicted with deafness received the healing touch. One woman who had been troubled with deafness, was able to hear a person talk in a low whisper. Another sister who had been able to hear only with great difficulty, received such a healing touch that she could hear a clock tick at some distance, which she had not done for many years. Three crutches were shown from the pulpit from those who had been healed by the power of God and who consequently had no further use of them. In one of the other services Henry Hill, Reed City, Mich., who had been afflicted for eight months with paralysis and had with considerable difficulty been hobbling about on crutches, yielded himself to the Lord and was saved and at the same time healed of his paralysis. He threw away his crutches and was well soul and body.

During the healing-services the question was asked, "How many in the congregation have been healed at any time by the power of God?" Hands went up from all parts of the audience. Three persons arose in testimony of having been healed of cancer. One sister, who had been afflicted with a cancer extending almost around her body, testified that she was instantly healed when hands were laid upon her and prayer offered, and that there was not a scar left on her body. A lady from the city of Anderson who was sorely afflicted with a large cancer was brought to the meeting by a trained nurse. The lady had never heard teaching on the subject of healing, but had learned of the manifestation of God's power at the meeting. A number of people unacquainted with God's power to heal came to see her healed. While prayer was being offered, the nurse constantly felt the patient's pulse in order to witness the change should there be any. Soon the lady arose, went back and forth among her friends, wedged her way through the crowd, said she wanted to shake hands with everybody, and seemed almost to forget that she had been afflicted. Many who came to witness the healing came forward that prayer might be offered in their behalf.

The camp-meeting was a success from beginning to end.

Pure Religion.

In the Chapel, Thursday evening, June 5,
by H. M. Riggle.

You will find my text in Jas. 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The epistle of James is sometimes termed the practical epistle. It deals with personal experience. Many of the epistles are more doctrinal. For example, Paul's letter to the Romans is almost wholly doctrinal. It presents some of the most sublime doctrine contained in the New Testament. But the epistle of James deals not so much with doctrines as it does with practical every-day Christian life. It is called one of the pastoral epistles. It is also considered by scholars to be the first written book of the New Testament. Its tone and style of expression prove it to be a very ancient document.

Two thoughts are expressed in my text: 1. What is the religion of the Bible. 2. What is the visible manifestation of this religion.

The term religion is seldom used among us. When I was a boy, it was a common term. To be converted was to get religion. Today the term salvation has largely supplanted it, especially among spiritual people. Salvation pertains more to the inward experience of the soul, while religion rather expresses the result of that experience in the outward life. Religion denotes the influence and life, the feelings and acts of men, with respect to their relation to God. It is a system of faith and worship. First, I will consider what is the religion of the Bible.

"PURE RELIGION."

Every possessor of salvation has pure religion. No

one can have pure religion without salvation. Religion may be corrupted, and people may have many and various kinds of religion. Religion may be pure or impure. This is implied in our text. But with reference to salvation, there is but one kind. It can never be corrupted. All who possess it have the same experience.

The world is full of religions. The majority of the people of the earth today are zealous religionists. The eight hundred million heathen in darkened lands have their religions. In enlightened nations will be found hundreds of religions, the Cotholics, Lutherans, Methodist, Mormon, Amish, Dunkard, Baptist, Universalist, Unitarian, and others. All these religions differ from each other in many particulars. Yes, in all parts of the earth will be found religions.

Religion is an effect. An effect so universal must have back of it a cause as universal as the visible effect produced. The cause is, God made man a religious being, religious in his very nature. This accounts for the religious zeal among all people of earth. But the world is filled with many false and corrupt religions, yet in the midst of them all there stands out prominently one religion that is pure, the religion of the Bible.

PURE IN ITS SOURCE.

This religion is pure because the fountain and spring from which it flows is pure. Religion, like a stream, is as pure as its source of supply. If the fountain is unclean, the stream will be unclean. If the fountain is pure, the stream will be pure. Religion must be like its source. All religions that emanated from an impure source must be impure religions. Take for example, the pagan religions of the world. Why are they impure? I answer, because their source is impure. They

were conceived in the minds of unregenerate men. The founders of many of these religions lived low sensual lives. The spirit of sensuality was infused into these religions by their founders, and the millions of poor devotees and worshipers partake of this same spirit. This accounts for the low state of morals in heathen lands. The worshipers of any religion are in moral character like the religion they embrace. And the religion is like its source.

Mohammedanism is another demonstration of this fact. The vile corrupting influence of this religion is seen in the low state of morals among its worshipers, and all because it emanated from a corrupt source. "Who can bring a clean thing out of an unclean?" Not one. Let us come nearer home. The reason the devotees of the Mormon religion were polygamists was because the leaders and founders of this religion were polygamists, and men of low morals. Every religion founded by man can not reach a higher plane than its founder occupied. Every stream will reach its own level. It can get no higher. Human religions are animated by human life.

The religion of the Bible is pure because its source is pure. The fountain from which it flows is Jesus Christ. Glory to God! He is the blessed spring from which flow the sparkling waters of pure religion. All the worshipers of this pure religion are in moral character like the religion they embrace, pure in heart and life. In the midst of the thousands of muddy streams of false and corrupt religions, there flows one stream of the water of life, clear as crystal. Its sparkling waters have meandered down through the ages, and at last will disembogue into the vast ocean of eternity. Twenty centuries ago this stream came dashing down to earth, flowing out from the throne of God in heaven. Thousands and millions eagerly drank of its refreshing

waters. Then during the dark ages of apostasy, it narrowed down to a very small rivulet. But as we reach the blessed evening light of the full gospel in these last days, it again broadens into a mighty stream "the waters whereof make glad the city of God." It is the pure religion of the Bible. Thank God, we have found this stream. It is not of human origin, but is heavenly and divine. Unlike all other religions, it did not spring out of earth, it came from heaven. It was shut up in heaven for four thousand years, hid in the infinite wisdom of God. During that time no one saw it but in type and shadow. Only in type and shadow did the Old Testament saints drink of that spiritual rock that followed them, and that rock was Christ. This religion is pure because it is divine. It comes to us from Christ, out of heaven, through the gospel. It is pure in its source.

PURE IN ITS PRINCIPLES.

Its principles are lofty and ennobling. It will lift fallen man to the level of its source. In this respect compare it with other religions and philosophies. Among the world's greatest philosophers were Plato, Aristotle, and Socrates. These men taught a religion and philosophy by which they expected to lift humanity to the plane of moral perfection. In this they utterly failed. Jesus Christ was the greatest philosopher that ever set foot upon earth. He brought a religion from heaven that is pure in its principles, and so uplifting that all who embrace it are raised up to the plane of moral perfection. This religion brings us to the place where we worship the true God alone. In fact, it restores to man a true conception of God, and this intensifies our ardor and love in our worship of him.

A person will become in character like the object he worships. Your conception of that deity, while you

worship and adore it, will mold your character into the same condition and state. I cite an example in the Northmen who as pirates made plundering expeditions along the coasts of Europe in the ninth century. Among the gods they worshiped were Odin and Thor. These were supposed to be bloodthirsty and cruel in the extreme. In the worship of these supposed deities the people partook of a cruel and bloodthirsty nature, such as was never equaled in the annals of all history.

The religion of the Bible differs from all other religions. It gives us a true comprehension and knowledge of God, and enables us to worship him in spirit and in truth. The result is, we become like him. "As he is, so are we in this world." The better and fuller our comprehension of him, the more intense will our worship be, and the more will we be conformed in character to him. The stamp of holiness is upon the religion of Christ. It will produce holiness of heart and life in all who fully accept it. Its principles are holiness, truth, and goodness. As we embrace them, we are made better in every way. The religion of Jesus Christ demands a righteous life, and forbids all sin, and it gives us power and grace to comply with these demands. It is pure in its principles.

PURE IN ITS INFLUENCE.

Every religion wields an influence either good or bad. This religion wields a pure influence. It produces pure desires and purposes in our lives. Yes, it will do that very thing for those who have fallen to the lowest depths of sin. Though your mind and heart may be filled with impure thoughts, desires, purposes, schemes, and plans, that dishonor God and ruin character, the religion of Jesus Christ will change the whole course of your life, and produce in you such pure motives in all you do, that your life will glorify God. It will

gather the broken fragments of a ruined life and character, and build a holy temple for God to occupy. "I will dwell in them." "The temple of God is holy, which temple ye are."

Pure religion will produce in you a pure speech and conduct; you will not talk and act like the world. It will put itself on exhibition in your life. It will shine out in your daily walk before your fellow men. Its influence upon others is pure; it holds before them a better and higher life, and thus wins them to Christ. The majority of us were brought to Christ through the godly life and influence of others. This pure religion in their lives convinced us, and thus we became the happy recipients.

VISIBLE MANIFESTATIONS.

In the words of our text, "To visit the fatherless and widows in their affliction," a general principle is laid down. As I said in the beginning, there is a practical side to Christianity. Too many people see no farther than simply going to meeting, singing, praying, and having a happy time. To meet God's approval means more than that. So many people can shout halleluiah; but when it comes to putting the principles of Christianity into practical demonstration in their daily life, they are not in it. Jesus went about doing good, ministering to the needs of the people. His was a life of self sacrifice; he pleased not himself. This was the example he set for us to follow. We are exhorted to be "full of good works."

"As ye would that men should do to you, do ye likewise also so to them." Visit and comfort the distressed, the bereaved ones about you. Feed the hungry, and share with the worthy poor. Give liberally of your means to the gospel, support the ministry. Let your profession of love be not merely in word

and in tongue, but in deed and in truth. Visit the widow in her affliction. Take her a basket of food, and some clothes for her children. This will appeal to her. Then tell her of Jesus' love and power to save. Visit the orphans who are left without the protection of father and mother and home; visit them in their distress. If they need help, give it to them. You may thus win them to Christ.

O friends, it is going to take practical living to get men saved. The reward in the last great day will be given to the practical Christian. He will hear the King's blessed words: "Come, * * * inherit the kingdom * * * I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me. * * * Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

To those on the left hand the King will say: "Depart from me, ye cursed. * * * I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger: and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. * * * Inasmuch as ye did it not to one of the least of these, ye did it not to me."

In the name of Jesus I ask tonight, Is the pure religion of the Bible visibly manifested in your daily life in such a practical way that you can undergo this final severe test? Will you, measured by this standard, be found on the right side or the left?

CLEAN FROM THE WORLD.

"To keep himself unspotted from the world." The course of this world is downward and hellward. If you would gain heaven, you must go the opposite direc-

tion. You will have to stem the great tide that is going to perdition, and start up stream. The world will if possible spot your affections, your conscience, and your conduct. It is an easy thing to get your affections on the things of the world; on your money; on your influence among the people; on their applause and honor; on the style and fashion of this gay world. To do so is to become spotted in your affections. "Set your affection on things above." God wants our affections pure and untarnished. If you are not careful, you can reach out after the world, until your conscience will become so spotted, that it will approve of what you do. Conscience is unsafe unless educated to the Word of truth. Our conduct will be affected just in proportion as we go with the world. In order that we keep our conscience clean, and live a pure life before God, we must go squarely against the world.

Pure religion is visibly manifested in people keeping themselves unspotted from the world. Bless God, this is my experience! It is not only true in Jas. 1:27, but it is true in me. And may each one of you who is yet without this pure religion obtain this glorious experience.

How to Get Sanctified.

In the Auditorium, Friday morning, June 6, by E. A. Reardon.

I want to call your attention to the 17th chapter of John and the 17th verse. "Sanctify them through thy truth; thy word is truth." There are two phases to sanctification. One is, setting ourselves apart unto God. This is our part and is expressed by the word consecration. There is another part which God does, namely, the cleansing of the heart. The scripture in Rom. 12:1 says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." There is something on the human side to be done; not by way of meriting the experience, but as a condition; for the Lord did not instruct his disciples to work for the Holy Ghost, but to wait for him. It is a fact that many are deprived of the blessings of God simply because they have never fully learned to meet the conditions faithfully. God has a wonderful part in our sanctification which we can not do, and we have a part which God will not do for us.

A PERFECT CONSECRATION.

We read in Luke 22:42 the prayer of the Lord Jesus when in the Garden of Gethsemane. You remember he went a stone's throw from the disciples and knelt down in the presence of his Father and prayed, "Father, if it be thy will, let this cup pass from me." He saw what was before him and was already feeling the power of his great suffering. His human self wished it otherwise, but his submission to the Father caused him to say, "Not my will, but thine, be done." Brothers and sisters, right here in a few words is the essence of a perfect consecration, "Not my will, but thine, be done."

There may be times when our humanity would wish things otherwise, but if there is true submission in the soul to the will of God we can say in the depths of our sufferings, "Not my will, but thine, be done." If every one of us had this submission in his heart, there would be no trouble keeping in line with God. To do our part in getting sanctified is to give up our own will and take God's will. There will be no difficulty regarding the details of consecration if the inward act of submission is perfect and if the purpose to obey God abides in the heart.

Now we know that there is a self left in a person after he has his sins forgiven, I mean a carnal self. We do not need to have a preacher tell us that. When one comes to submit himself from his inmost soul to the will of God he will find what that something is. Some do not know that it is in the heart nor how strong it is until they begin to submit themselves to God's will.

NECESSARY TO BE DEFINITE.

I want to call your attention now to the definite part of sanctification. One may be some time arriving at the definite point where his heart says, "No more my will, but the will of God be done in me"; but it is fatal and disappointing for one to stop before the definite act of inward, heartfelt submission is made. Many people make a big stir and endeavor to go to meeting more diligently and to do other things as substitutes, but if the heart has not reached the point and performed the definite act of submission, God can not give the experience. Right at this point of definite sacrifice is where the selfish self ends and faith takes hold of God. This is the time also at which you receive the Holy Ghost. The Holy Ghost is not an experience but he is the one who works the experience in the soul the very moment the heart submits and the faith appropriates the prom-

ise. I belive I told those of you who were at the last assembly that there are people today, who, if you should ask them, Are you sanctified? would say, "Yes, I am sanctified"; but if you should ask them, Have you received the Holy Ghost? they would begin to dodge the question, saying, "I think so, I hope so," or "I went to the altar twice." The fact of the matter is, if a man gets sanctified at all it is done by the Holy Ghost the moment he receives him into his heart; and, on the other hand, if a man receives the Holy Ghost he receives the experience of sanctification, for this work is wrought in the heart by the incoming of the Holy Spirit.

I attended a certain camp-meeting last year where an old soldier presented himself at the altar of prayer. He hardly knew what he wanted but finally concluded that perhaps it was sanctification. I asked him if he was saved and he said, "I hope so," "I think so." I said to him, "Grandpa, were you in the Civil War?" "Yes, sir," he replied, very definitely. I asked him a few more questions relative to his experience in the war and he always replied very definitely and clearly. Now when I asked him previously as to whether he was saved or not, he had to guess about it; but when I asked him regarding the war he answered clearly. People can always give you a definite answer regarding a thing they know. If he had had the experience of salvation he would have known it and could have answered without dodging. We may know we have the Holy Spirit as well as we know we have a spirit of our own. If people would pray more and persevere until they had received the Holy Spirit there would not be so many dry professions. I pray God that he will get every doubter and dodger in the corner and help them to see that they must get a definite experience. Your experience must be clear. Guessing will not do at the judgment.

Some one may ask, "How shall I know when I am saved?" Just in a simple hearted way do what God tells a sinner to do. "Whosoever covereth his sins shall not prosper." If you are covering any of your sins, then do not try to profess until you have uncovered them. If you find a power preventing you from uncovering them, you need to get serious about your case. "Whosoever confesseth and forsaketh his sins shall have mercy." Do you believe what God says? Well, have you confessed your sins? "Yes, I confessed them in tears and sorrow." Have you forsaken them? A great many fail right here and begin to dodge. You must quit them, so that if any one asks you if you have forsaken your sins you can say, yes. When you have confessed and forsaken your sins God has promised to have mercy upon you. Take him at his Word, and peace will come to your soul. This is the simple way to get saved.

Sanctification, as far as the doctrine is concerned, is just as simple as this. You will become conscious after you have been converted that there is a self within you that oppose the holiness of God. Paul calls it, "the sin that dwelleth in me." Set about it at once to submit yourself to the whole will of God, and when you can say as Jesus said, "Not my will, but thine, be done," you are consecrated. Then exercise faith in the promise of God and the Holy Ghost will come into your heart. The human will must be active to meet God's will, and faith must claim the promise. Let me tell you another thing, this definite act of getting sanctified is not enough. I think sometimes that we put too much stress on the definite act of the will in getting sanctified and not enough on the abiding purpose to keep the will always in that position.

SOME DIFFICULTIES.

There are some difficulties that confront people both

before and after they receive the experience. One will ask, "What if such and such a thing comes up; what about my feelings?" As long as you keep your will perfect in the sight of God your faith will work easily and the Holy Ghost will abide in your soul. We still have our feelings after we get sanctified and they are not always pleasant. Jesus suffered when he was tempted and so it is with us. When we are tempted and tried we do not feel it about two feet away from us, but the battle goes on right down in our hearts. It is not a struggle against self and carnality. When we have met Bible conditions we may be sure that our salvation does not depend upon how we feel about it, but upon what God says about it. It is our happy privilege to feel the way we believe instead of believing the way we feel.

But one may say, "If I consecrate and get sanctified I am quite sure that sometime later on I will see things deeper than ever before and my present consecration will prove faulty." Of course, this is the way it will be if you consecrate simply to items and particulars instead of to the will of God. Perhaps you have attended a meeting where a minister preached on sanctification. You say, "Oh, I never saw that so deep before." Then what? The enemy says, "You had better go down and consecrate over again." You will be foolish if you do, for you will have to get the same thing. If our sanctification depends upon the amount of light we have and upon the depth of our comprehension then we can never be settled in the experience. There is something definite and perfect about consecration and there is also something progressive. We make a perfect surrender to the will of God when we first get sanctified, and then, as the light increases and our comprehension of God's will deepens, we simply walk in the advanced light. It is the attitude of the heart

toward God and not the amount of light we have that determines our standing. If we must get down and seek the experience of sanctification every meeting we get into, simply because God sheds more light upon our hearts than we had before, then we will become discouraged, not knowing when we dare claim the promise of God; hence our title to the experience will be shifting continually, leaving our hearts without rest and peace. Today I see consecration deeper and broader than I ever saw it before in my life, but my consecration and inward submission of heart is no more perfect than it was the hour I first obtained the experience.

Some are always looking back and condemning their past life in their present light. I used to think and say and do many things in my zeal that I could not feel clear in doing at the present time, but I did the best I knew then. We learn as we go along, and it is a dangerous thing to become so stereotyped that we can not improve in our lives for fear of spoiling our sanctification. Any profession that binds a person up so tightly that he does not dare to see and acknowledge his mistakes is not the Bible kind. There is plenty of room for growth and cultivation after we have received the experience, and we must leave room for the growth. If we attempt to obtain in a definite experience all that is comprehended in a life of development after we get sanctified, we make a sad mistake.

You know there are some folks who are continually dissatisfied and wanting to "do it all over again." Do you suppose that President Wilson knew as much about his responsibility the 4th of last March as he does at this time? He certainly knows more about his responsibility at present and feels it more keenly than he did then. Suppose he should say to his cabinet: "This is a bigger thing than I thought it was and I see that

it means more than I comprehended at the time; I think I shall have to be inaugurated over again." That would be foolish, would it not? Suppose a young man has entered the navy. Perhaps he never dreamed of the things he would have to pass through. By and by, when he has been there five months, he sees how much it means. He goes to the captain and says, "I am sorry, but I see this is more than I expected; suppose we go back to New York City and there let me enlist over again." This is the way many have done regarding their Christian experience. It is just as foolish for you to go back and do the thing all over again if you really met Bible conditions at the first; you need simply to walk in advanced light.

CONFIDENCE NECESSARY.

Another thing, brethren: It becomes easier to make a consecration if we have just a little faith along with it. A brother at a certain camp-meeting was seeking sanctification. When he thought of the martyrs, and that he also might have to go through much suffering, he shrank and his soul was in trouble. He thought if he should be burned at the stake it would be more than he could stand. He went out and walked about in agony until these words flashed upon his mind, "By the grace of God I can." Then he saw the grace of God greater than all the stakes he could imagine. His faith in God's promises to help him made it look possible for him to go through, so he made his consecration with full assurance that God's grace would always be sufficient. If you endeavor to make a consecration for sanctification without taking God into consideration, you will die in discouragement. When you come to the Lord, just remember that he will help you to do everything he has commanded you to do. If you have this down in your soul you have something better than all the gold and sil-

ver in this world, and the following hymn expresses the feelings of your heart:

"O sweet will of God, thou hast girded me round,
Like the deep moving currents that girdle the sea;
With omnipotent love is my poor nature bound,
And this bondage to love sets me perfectly free.

"For years my soul wrestled with vague discontent,
That like a sad angel o'ershadowed my soul,
God's light in the soul with the darkness was blent.
And my heart ever longed for an unclouded day.

"And now I have flung myself recklessly out,
Like a chip on the stream of the Infinite Will;
I pass the rough rocks with a smile and a shout,
And I just let my God his dear purpose fulfil.

"Forever I choose the good will of my God,
Its holy deep riches to love and to know;
The serfdom of love to so sweeten the rod,
That its touch maketh rivers of honey to flow.

"Roll on, checkered seasons, bring smiles or bring fears,
My soul sweetly sails on an infinite tide;
I shall soon touch the shores of eternity's years,
And near the white throne of my Savior abide.

"Hallelujah! hallelujah! my soul is set free!
For the precious blood of Jesus cleanseth even me."

One says, "I would not be afraid to let God have his way with me if I only knew what he would ask of me in the future." Ah, that betrays a lack of confidence in God. God is an unfailing friend, one who is full of wisdom, and you should not fear to trust him to guide your frail bark over the sea of life. He loves you and you can not do a better thing than to put your whole heart into his will, take your hands off and let him have his own way with you. My soul is happy in Jesus today because I am letting him have his way with me. This is a sweet life, indeed. We must have faith in

God's promises, in his love and in his goodness; faith in his power to help and keep us, and that his demands are reasonable. Oh, if you only knew how good it is to be in the full will of God! Do not be afraid to trust him, he understands all about you. Do not fear that you can not please him. He is not a hard taskmaster. You are undeserving of his love and mercy and you do not merit a single smile, but through his Son Jesus Christ he has made you welcome to all the good things of heaven. He is not only the great Creator of the universe but he is also the tender Father of your soul. Give up your all to him, trust his unfailing promise, and enter into rest.

GOD'S PART.

Just a few words in conclusion relative to God's part. "When your soul the perfect price has paid God will send the Holy fire." He will give you the Holy Ghost. In Luke 11:13 we read, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" If you are willing to give your hungry child a piece of bread, then remember God is more willing to give you the Holy Ghost. How willing are you to give your child a piece of bread? "Well," you say, "I am so willing that I can not express it." God is more willing than that. When you are asking the Lord for the Holy Ghost, come with the full assurance that you will receive what you ask for; but be sure first that you have met Bible conditions. Remember also that the Holy Ghost is a personality, not merely an abstract principle. This work that God does in the heart by his Spirit cleanses it from the last and least remains of sin, making it pure even as Christ is pure, and imparting power to the soul to please God well in all things. Have you received this experience?

If not, then seek it at once, for now is the accepted time.

The Spirit-Filled Life.

In the Auditorium, Friday afternoon, June 6, by W. J. Henry.

"Be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:18.

Dear friends, I bring you a message today that to my mind is one of the most important in all the Word of God. There never was a time in the history of Christianity when there was such a great lack of spirituality among the mass of Christian professors as there is today; and there is such a great demand for Spirit-filled men and women to lift up Christ by a godly life, and to carry the gospel to many souls who are longing for the truth and right, and who are disgusted with formality. These people can be reached only by the power of God manifested in the lives of his children. As Jesus said, in John 4:23, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth."

God was with Luther when he preached those sermons on faith that shook the world and struck a deadly blow to Romanism. He was with the Wesleys in the great holiness reform; but there came a time when the people of those reformations lost out spiritually and they began to compromise the truth, and conform to the world. God forsook them and their fall should be a warning to us.

We are now living in the greatest reformation the world has known since the apostles' days; and there are three features prominent in this reformation. First, it stands for the truth, the whole truth, and nothing but the truth; second, it teaches the unity of God's people; third, it fellowships only a Spirit-filled people.

We are living in the Holy Spirit dispensation, and everything done in this age that will stand the test of

time or pass the judgment must bear the stamp of the Holy Spirit.

The gospel was given by inspiration of God. The natural man can not discern it; but "when he the Spirit of truth is come he will guide you into all truth." The Spirit of God only can instruct us properly in these precious truths, and the Spirit-filled soul only can truly feast on the precious treasures hidden therein. This is the reason why the Word of God is stale to the formal, but precious to the spiritual.

HOLY SPIRIT CONVICTION.

No man can come to Jesus except God by his Spirit draw him. The Spirit will accompany the preaching of the Word and reprove men of sin, and of righteousness, and of judgment; and men under this kind of influence today, will be pricked in their hearts and made to cry out, Men and brethren, what must we do to be saved? Without the work of the Spirit of God in our efforts, men will never be brought to Christ. Oh, for more old-time conviction!

BIRTH OF THE SPIRIT.

In John 1: 1-5 Jesus tells us that unless we are born of the Spirit we can not see the kingdom of God. Right here is one of the great danger points of life. Salvation is not a mere reformation but a work of regeneration wrought in the heart and life by the power of the Holy Ghost. Much religious work today is only an outward reformation and but little of the old-time kind that changes the heart. What the people really need is not merely reformation, but regeneration, being born of God by his Spirit. No man can get saved till he is first brought under conviction by the Holy Spirit. And a man can not preach the gospel successfully to get men under conviction unless his preaching is under the

Spirit's anointing. If we tarry before God until we get our messages fresh from the throne we will see more souls saved—not merely reformed on the outside, but regenerated, born again, made new creatures. This, and this only, will put a stop to sin in their lives.

When souls are seeking for salvation, we need to have wisdom in instructing them, that they will get the real experience and not come out with a mere profession. Do not get in a hurry; do not talk or sing them through; let them pray through. Do not urge them to believe till they are on believing ground. Whenever they meet the conditions of God's Word they will get the experience that their souls desire. Then the Holy Spirit will witness to their hearts that they are saved, and the angels in heaven will rejoice over a new-born babe. There is too much formality in most altar work. Oh, for more real Holy Ghost conviction and regeneration.

The very moment a soul is born of the Spirit there will spring up in his heart a love for God, for his Word, for his people, and for all men, that he has never felt before. All malice, envy, hatred, and anger will be gone; and he will then love his worst enemy and freely forgive him, and if he had the power would gladly carry him in his arms to the Savior he has found. Anything short of this spiritual experience is short of salvation. There is no other way. You must be born of the Spirit.

SANCTIFICATION BY THE HOLY GHOST.

In Rom. 15:16 we read that we are sanctified by the Holy Ghost. No man is ever sanctified unless the Holy Ghost puts his seal upon him; and the work must be real, the consecration must be complete, or God will never accept it. It is not merely a profession of sanctification, or simply a hoping or believing we are sanctified, but a real definite experience, that will stand the tests of life and prepare us for heaven. This can only

be obtained by a genuine act of consecration on our part, and the operation of the Holy Ghost on God's part.

"When thy soul the perfect price has paid,
God will send the holy fire."

Your heart will be made clean from selfishness and every unholy desire, and filled with the love of God. Then and there only can you love the Lord with all your heart, and with all your soul, and with all your mind, and with all your strength, and your neighbor as yourself. Every sanctified man in this world is in love with God and in love with all his children.

SPIRITUAL FELLOWSHIP.

This experience produces that spiritual fellowship spoken of by Paul in his letter to the Philippians, chapter 2, verse 1. The Holy Ghost in us will produce fellowship, not a doctrinal, or party, or sectarian fellowship; but the fellowship of the Spirit. Our hearts will flow together as one, or as it was said of the saints of old, we will be all of one heart and one soul. Whenever sanctified men meet each other there is a blending of spirits and they are one; they have fellowship with each other. This fellowship of the Spirit brings all God's people into the unity of the faith.

But the unity of the Spirit comes first and is the most important. I would much rather have the fellowship of the Spirit with a man, and yet not be in perfect fellowship or unity of faith, than to have the mere unity of faith and not the unity of Spirit. There are some who will fellowship a man because he looks all right on the outside or because they agree in belief; but just mere outward change of dress or belief does not put you into fellowship with the people of God. I say again, it takes the Holy Spirit to produce true fellowship. And the only way to keep in fellowship and

unity with the people of God is to keep filled with the Spirit of God. We can not keep the unity of the Spirit if we do not possess the Spirit.

FRUITS OF THE SPIRIT.

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, temperance. These are the natural results of a Spirit-filled life, the product of the heart filled with the Spirit of God. We will have no trouble in living for God and producing the right kind of fruit if we live spiritual; but if we lose out spiritually, the first thing we know the works of the flesh will be on exhibition. Some may appear quite well on Sunday, or once in a while; but to live for God seven days in the week we must keep our hearts filled with the Spirit.

A HOLY GHOST CHURCH.

The church of God is not made up of a people who are mere professors; but it is a spiritual institution, consisting of spiritual people. We do not get into the church by the right hand of fellowship, or by water baptism. We do not join the church of God. The preacher does not take us in, nor does the congregation vote us in. We might get into some religious denomination that way; but there is only one way to get into the church of God, and that is by being born of the Spirit of God. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12:13. There may be people who profess to be in the church and who may go along with the people of God, and who either have never had or have lost the Spirit of God; but they are really not in the church. As Paul says in Rom. 8:9, 14, "If any man have not the Spirit of Christ, he is

none of his; * * * "For as many as are led by the Spirit of God, they are the sons of God." Every individual member of the church is a spiritual member. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2:5. Our preaching, our songs, our prayers, yea, all our worship must be spiritual to be acceptable to God. Formality may do in sects but can have no part in the church of God. For "ye also are builded together for an habitation of God through the Spirit." Eph. 2:22.

A SPIRIT-FILLED MINISTRY.

After Jesus gave his disciples the commission to go into all the world, and preach the gospel to every creature (Mark 16:15), he commanded them to tarry at Jerusalem till they were endued with power from on high (Luke 24:49). He also told them that they should receive power after that the Holy Ghost had come upon them. (Acts 1:28.) This they did just as Jesus had commanded them; and in Acts 2:1-4 we read that they received "and were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

In the apostolic church only Spirit-filled men were used as preachers, and, beloved, I am persuaded that if God had his way such only would preach today. In the ministry there is nothing so necessary as being filled with the Spirit. The world is tired of dead, formal preaching; but many are ready to receive the old-time salvation when it is presented in the power and demonstration of the Spirit.

Simply to have a knowledge of the Word of God and a good degree of natural ability is not sufficient. God is able to take a dish-washer, a chambermaid, a plow-boy, or a blacksmith, that is filled with the power of

God, and use such a one much more to his glory, than the greatest educated or talented man void of the Spirit.

A preacher filled with the Holy Ghost will never willingly compromise the Word of God; he will neither let down nor let up; he will neither be too narrow nor too broad; he will neither be too loose nor too exacting. There is nothing that so tends to keep us well balanced and in the middle of the road as the Spirit experience. Just now we are passing between too great dangers—fanaticism on one side and worldly conformity on the other. Both of these are the result of formality, and the best and only sure protection is more of God's Spirit in our hearts. With it we will not go far to the right nor to the left till we will hear a voice behind us, saying, "This is the way, walk ye in it."

We need more wisdom, but we must be sure that it is the kind that comes down from heaven, the kind that will make us wise as serpents and harmless as doves. We need to lay aside everything in our preaching that hinders souls from receiving gospel truth, and preach only the pure unadulterated gospel truth with the Holy Ghost power that will melt the hearts of the hearers. The world is no more of a friend to genuine salvation now than it was in the days of the apostles. I for one have decided to preach nothing for which I do not have a "thus saith the Lord." Beloved, the Holy Ghost will put His seal on every sentence of truth that He would have us to present. And such preaching will never make division among the people of God.

God wants us to do our duty in preaching the Word. If we will not do our duty, precious souls will be hindered from getting saved. The truth will never be overthrown. The truth has come to stay. The sun shall go down no more; the apostasy has passed. The world once more sees the gospel truth that was hidden for ages. But if we are not careful individually we will

lose our spirituality, become cold and formal, and while this glorious reformation goes on to eternal victory we will be left behind. We need to get more knowledge, more wisdom; we need to get nearer to each other and nearer to our fellowmen; but above all, as ministers of God, we need to get closer to him and be filled more with the Holy Ghost.

THE GIFTS OF THE SPIRIT.

In 1 Cor. 12:1-13 we have the different spiritual gifts mentioned; and in the last verse of the chapter we are told to covet earnestly the best gifts. Now all these gifts are in the body of Christ, the church; but we must remember that they are only given to spiritual men and women, imparted to each member by the Spirit of God as he wills and as he sees we can use to the edifying of the body of Christ. The one great reason today why these gifts are not more often manifested is the great lack of spirituality among the professed Christian people. The more spiritual we become the more these gifts will be manifested, and the less spiritual we live the less they will be manifested. And again, God will never give these gifts to us to exalt self or to advertise men. The man possessed with these gifts will feel like hiding himself, but exalting Christ. That spirit that puts self on exhibition and causes people to be carried away with self to the ignoring of others, is not of God, but comes from the wrong source, and will result sooner or later in the downfall of man and in the reproach of the cause of God. Beloved, if we would be used of God and stay in line with his people we must keep humble and filled with his Spirit.

WALK IN THE SPIRIT.

In Gal. 5:16 we read, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Of late I have

been so forcibly struck with the import of this text. A similar one is found in Rom. 8:1—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Beloved, we will have no trouble in keeping out of sin so long as we keep in the Spirit. We will not want to dress like the world or partake of their ungodly pleasures. The more spiritual we become the farther we will be separated from the world, and the easier it will be to live as God would have us live. Salvation does not destroy human nature or individuality; and after we are saved we will find weaknesses in our humanity which, without the grace of God, would soon drag us down again into sin.

We need to be strengthened daily with might by his Spirit in the inner man, so that when the enemy comes in like a flood the Spirit of the Lord will lift up a standard against him. Jesus said, "Without me ye can do nothing." John 1:5. Paul says, "I can do all things through Christ which strengthened me." So if we would be strong in the Lord and in the power of his might we must keep filled with the Spirit.

I pray God to bless our hearts today and to so fill us with his Spirit that our songs, and prayers, and sermons, and testimonies, shall be freighted with the power of God; and that he will mightily use us in every way possible to herald this glorious truth to the ends of the world, till all men shall know of the power of God to save to the uttermost. Thus may he find us laboring together when he comes to receive us to himself.

Salvation.

In the Auditorium, Friday evening, June 6, by I. S. McCoy.

I want to talk to you tonight upon the most important of all subjects; namely, that of being saved. That you may more easily understand, I have summed up my thoughts under three heads: 1st, Salvation obtainable; 2d, Salvation desirable; 3d, Salvation valuable.

SALVATION OBTAINABLE.

The text that introduces my first thought you will find in 1 Thess. 5:9. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us." Wonderful thought! You can be saved. Salvation is obtainable; it has been brought within your easy reach. Let me cite to you some strong reasons I have for saying so.

First, Peter tells us that God is not willing that *any* should perish, but that *all* should come to repentance. Now surely, this includes you. Here we have a golden thread which has been interwoven throughout the entire fabric of Bible truth. Think of it! "Not willing that any should perish." This means *you;* not willing that *you* should perish. If this be true, then you can be saved. Eternity-bound soul, take courage; you can be saved. Fellow-traveler to the bar of eternal justice, you can be saved. It is Heaven's decree; it is the will of God; it is guaranteed to you by the united testimony of his unfailing Word. Oh, will you believe it! Let not the wickedness of your past life, neither the unholiness of your present surroundings, nor yet the dark shadow of the future cast you down. You can be saved; our text declares it. There is hope for you.

Let me point you to still another reason why I believe this. Listen while I read: "For the Son of man is come to seek and to save that which was lost." Now surely there is a chance for you; not only a saving, but a seeking Savior has been provided. Think of it! From the time you committed your first sin up until tonight, a Savior has been seeking for you. This being true, then you are a sought-for sinner, for whom all Heaven has been looking—a sinner who can be saved if you will to be. Up till tonight God has done all that he could do to get you out of sin into his kingdom. He has employed every method; he has resorted to every means possible; he has impressed you from every standpoint, and he is calling still. Listen! "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." Rev. 3:20.

SALVATION DESIRABLE.

We now come to the second thought in our lesson tonight; that of salvation being desirable. You will all agree with me that the Christian life is the best life. If there were no heaven to gain and no hell to escape, the life of the saint is desirable above that of the sinner. First, it is a life of satisfaction. The things of the world do not satisfy, but salvation satisfies. Listen! "For the Lord satisfieth the longing soul and filleth the hungry soul with goodness." Outside of Christ your search for satisfaction is vain. Only God can satisfy the cravings of your soul. If for no other reason than this, then salvation is desirable. But, there are other reasons. Salvation offers you a better way to die. I was thinking today of the difference in the way some have died. Did you ever think of this? Do you remember how Stephen died; how when surrounded by a blood-thirsty mob, he saw heaven opened

and Jesus sitting at the right hand of God? Paul was "ready to be offered." His desire to depart and be with Christ was about to be granted. Blessed way to die! He had fought a good fight. He had kept the faith, he was assured af a crown of righteousness.

But, listen; on the other hand, we have before us the miserable dying of Herod, being eaten of worms; Judas Iscariot hanging himself that he might go to his own place. What a difference! And this difference is all due to the fact that some were saved, while others were not. Paul had found the salvation which is in Christ Jesus with eternal glory, and he was now about to share it forever with him. Stephen died as he had lived—full of faith and of the Holy Ghost. Now, will you not agree with me when I say that salvation is desirable, viewed from this light?

But, again, salvation is desirable because it offers you a better place at the final judgment, when the dead, small and great, shall stand before God; when this world will be wrapped in one great winding sheet of judgment fire; when flaming skies bespeak the coming of Christ in all his glory; when the earth begins to totter and reel like a drunkard; when sinners begin to cry for rocks and mountains to fall on them and hide them from the face of Him who sitteth on the throne. O sinner friend, let me appeal to you. Salvation offers you a better position at this time than sin. If you are saved you will have a place at God's right hand. Your name will be in his book; you will hear him say, "Come, ye blessed of my Father," and it will mean you. If you neglect salvation while you live, if you die in your sins, you will be on the left hand. You will wish that you had never been born; you will sink into eternal night, lost to hope, to heaven, and to God; lost, lost, lost, forever. Oh, fearful thought! Oh, depths of woe eternal!

Blackness of darkness impenetrable! O my friends, salvation offers you something better at the judgment than this.

But let us not stop here. Salvation is desirable because of what it offers you beyond the judgment. Listen to the words of Jesus: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This is heaven itself, and is offered to you if you are saved. Thank God, you can be saved. Salvation is obtainable; you can live right; you can die right; you can gain heaven and immortal glory in the end.

SALVATION VALUABLE.

I come to my last thought—Salvation valuable. Generally speaking, the value of a thing is rated by its cost. There are some things that cost more than they are worth, and their value is not to be rated by their cost, but it is not so with salvation. You may be a beggar, a pauper; you may be shunned and despised on every hand, but thank God, you can be saved; you can have in your actual possession the priceless gift of God's salvation. You can possess the riches of his grace; you may enjoy the riches of his glory; you may own the pearl of great price. For though he were rich, yet he became poor, that we through his poverty might be made rich. There are some very good and valuable things in this world—good homes, good farms, and good businesses, and all that; but none of them are good enough to take along when we come to die. We brought nothing into this world, and it is certain that we can carry nothing out. Listen to this: "For godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Halleluiah! Surely then you will agree with me that it is a val-

uable thing to be saved. Yes, my friends, you can sing with the poet:

"I'm richer than any millionaire,
A thousand times and more;
A priceless treasure I have found;
An everlasting store."

And now, in conclusion, you can know that you are saved; you can have a present knowledge of that fact; God will let you know it. He that believeth hath the witness in him. 'His Spirit beareth witness with our spirit that we are the children of God.' In this salvation is valuable. You can have a present knowledge of your acceptance with God. Yes, beloved, you can know that you are his as well as you know that you live. Now, will you be saved? It remains with you to say. God wills it; do you? It is desirable; it offers you God's best in time and in eternity. Its value can not be computed. Oh, will you have it? Will you decide tonight? May God give you the courage is my prayer. Amen.

An Introductory Address.

Address to Ministers in Chapel, Saturday morning, June 7, by E. E. Byrum.

By the blessings of the Lord we are assembled here this morning as a body of ministers and gospel workers of the church of God. As "laborers together with him," or the salvation of souls, we have come from the East and from the West, from the North and from the South. Some have come hundreds, yes, thousands of miles in order to attend this camp-meeting and enjoy the blessings that we shall have the privilege of enjoying during the ten days of refreshing from the presence of the Lord. We greet you in Jesus' name and extend a cordial welcome to all.

Permit me to call your attention to the last commission that our Lord gave to his ministers. After the death and resurrection of Jesus Christ, he appeared unto his disciples, and said unto them, "Go ye into all the world, and preach the gospel to every creature." He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." **Mark 16:15-18.** This was the last commission that Jesus gave his disciples, and I believe that it is the commission that we have today. God wants his ministers to go forth with just such a commission of power, and authority. The Word says, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirm-

ing the Word with signs following"; thus doing just exactly what he told them to do. That is what he wants us to do today. I am glad to know that it is being done, but I trust that this meeting will be such that every one present will become so filled and enthused with the Spirit and power of God that these things will be done much more often in the future than in times past.

Aside from the preaching and the ministering of the Word, there is much to be done on these grounds. Some have come more than one thousand miles to get help to their souls and to get healing, and some to be delivered from the power of the devil. I have had letters from a number of people from a distance who were desirous of receiving help on various lines, and I find that they are here for that purpose. Yesterday a man came to me and said he knew nothing about the camp-meeting until his arrival in Anderson. He had heard that there was a people here who taught healing of the body, and felt that God was sending him to the city. He said, "I felt impelled to come, and I know that God sent me here. It just seemed as if I could not stay away. I am a Christian minister. My life depends upon getting help from God." He had been afflicted, and when asked about working for God and doing what God requires he said, "I am ready to do anything; ready to walk in the light of God's Word." He remained for the services yesterday and was prayed for. And there are quite a number of others who have come seeking help in like manner. We should be where we can fulfil the Word of God, and be of the greatest possible benefit to such people.

Several persons have told me that they never had been at a camp-meeting where there seemed to be a sweeter spirit prevailing. I believe that God has brought us together here that we might have a wonderful and powerful meeting in the name of the Lord, that the signs

and wonders may follow. It will take real trueness to God. I believe God has ministers here that will preach the Word just as it was given by the Lord Jesus and his apostles.

It has been rumored that something was going to come in and make division in the meeting. The one who brings in division is going to be responsible for a great many souls being lost. I believe the Word will be preached in all its power and purity; and instead of there being division among brethren, it will bring them together. Anything that tends to work division by unnecessarily bringing in something for an agitation, needs to be rebuked. Let us be true to God.

We may expect opposition from the world and at some time may suffer persecution like the apostles, but that is not going to keep us from doing the will of God. None of us have ever had to go to the stake or to give up our lives for Christ's sake, but in times past they did. At one time in my travels I saw a brother who went to the stake. He was taken, his feet and hands tied and fastened to the stake. Somebody ran for the oil, some one else for matches, and some for one thing and some for another; and they were just ready to pour the oil on him and strike the match to set fire to him when God delivered him. I talked with the man and learned something about how God delivered him. While that mob was gathered around him and about to apply the oil and match, God sent a couple of men there who took their canes, and in the name of the Lord demanded his release. The cords were soon loosed and the man was freed. He may let some of us go further than that. He may let our lives be taken. What we want is to get where we can be of help to some souls even if we have to suffer some of these things.

In some countries the persecutions are so great that

the gospel is preached under adverse circumstances and with great difficulty the children of God assemble for public worship. It is quite different in this country, where we can go from place to place and preach the Word with freedom, and go home without feeling disturbed. There are, however, some places, even in our home land, where severe persecutions must be endured. I have been where the lives of some of the brethren were in danger if they undertook to go home after a night meeting. At one place a mob fired revolvers on the door-step during services and threw a large stone, bursting the door open; and afterwards they burned the house of worship. Camp-meetings are sometimes disturbed by violent mobs, but we do not anticipate anything of the kind here.

People sometimes come to an assembly of this kind under great discouragement and are subject to trials and temptations over very trivial matters, because they are not looked after as they think they should be. One hundred and seventy-five persons have been detailed to take care of those in attendance from the time they arrive at the depot until they leave at the close of the meeting. All the workers know their places. They are supposed to render the best possible service, and are working diligently to that end; yet some who come may not be cared for as they should be on account of the great number of people present. There being several hundred ministers and gospel workers present, if all are active, the people will not only be properly cared for in a temporal way, but will also receive the necessary personal attention in regard to their spiritual needs.

I do not know who is going to preach during these meetings. I do not care, just so God has his way. Let us see to it that he does have his way. When I go to a camp-meeting, I go to get help for myself and to help

my brethren. Of course, it is a nice thing to sit and listen day after day, but it is also a good thing to help others.

We ought to be strong and bold for the Lord, ready to encourage those who are in need of help. Let us help the weak and if we are not as strong as we should be, let us try to get the necessary strength during the meeting. I believe we can all be strong. Let us do much praying. May the blessings of the Lord be upon you all.

The Preacher in Demand.

Address to Ministers in Chapel, Saturday morning, June 7, by H. M. Riggle. Following the Address by E. E. Byrum.

We all know that there is a great demand for preachers. I believe this demand was never greater than now. It comes from the local fields, the general field; in fact, from the whole world. From every nation we hear the Macedonian cry, "Come over and help us." The demand is greater than the supply. I am not exaggerating when I tell you that I have more calls pouring in from every side than fifty preachers could fill. The fields are ripe to harvest. Souls are going to destruction, and they need the saving truth. We are all conscious of this great demand, but I wish to dwell upon the kind in demand. Some preachers are in great demand, while others are very little in demand, and still others are not in demand at all. There is a reason.

CLEAN CHARACTER AND LIFE.

The kind of preachers in demand in the general field are men and women of clean character and life. The preacher who fails to make a straight path through life, to walk clean before the world, is not fit to stand behind the sacred desk, and bear this pure gospel to the people. The work needs and demands a clean ministry. The preacher with a clean record behind him, is the only one needed today—a preacher who can say like Paul to the world and church every place he has labored, "Ye are witnesses, and God also, how holily, and justly, and unblameably, we behaved ourselves among you." He not only preaches by precept, but by example. "Ye have us for an ensample." "As being ensamples to the flock." I once knew of a preacher who lived such a crooked life, that every time before he began his sermon, he would say to the people, "You do as I say, and

not as I do." You are not fit to represent this sacred and holy cause if such is your manner of life. Let me ask you, are you living such a clean life, both in secret and in public, that your example would be safe to follow? Have you complete victory in your soul, and over yourself? If not, quit preaching to others, until you are a complete victor. Preachers with clean lives and sterling pure characters, are always in demand.

FILLED WITH THE SPIRIT.

The preacher in demand is one who lives under the Holy Spirit's anointing. A Spirit-filled ministry—such preachers are a "flaming fire," and live wires. They live in touch with God. They live where the veil between the natural and the spiritual and eternal is very thin. Such preachers carry with them a halo of God's presence and glory. You feel this when you come into their presence. A flower garden will scent your clothes with a sweet aroma. If you pass from a warm room into a cold one, you will carry the heat with you. Just so with the preacher anointed with the Holy Spirit's unction. He carries with him the power, inspiration, and glory of God. His sermons are filled with life and interest to both saint and sinner. There will be feeling in his words. Such a preacher is always in demand.

WELL BALANCED.

The need of the hour is a well-balanced ministry. A preacher who is always going to extremes, either one way or the other, is not in general demand, for his labors are not productive of unity and peace in the church.

HAVING A KNOWLEDGE OF THE TRUTH.

The minister in demand is a person with a good knowledge of the truth. The gospel message is an intelligent

one. It should be delivered in an intelligent manner. It will be well to take heed to the Apostle's advice—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The great need of the times is an efficient ministry, preachers with a deep knowledge of the Word of Truth. We should know the Bible thoroughly. We should make it our daily study; yes, make it our life-study. Paul said, "Give attention to reading." Preaching means more than reading portions of the Scripture to the people. Most any one can arrange a large number of Scriptural texts, and then read them to a public assembly. To preach means to expound the Word of God. God calls and qualifies his ministers to explain and teach the truth to the people. This is a gift of the Spirit, and it belongs to every true minister. You need not fear that you will acquire too much knowledge of the truth of the Bible. It is possible for men to get their heads filled with worldly wisdom, without the experience of the truth. Such preachers are dry and lifeless. But when it comes to a deep knowledge of the Bible, you need that. Both an intellectual, and an experimental knowledge of truth is essential. Study your text thoroughly. Under what conditions was it written? What were the circumstances connected with it? To whom was it first spoken, or written, and why? What application does it have to us today? Next give an analysis of the truths it contains. Such careful study will open to your mind and heart volumes of precious truth in a single text of Scripture, and as you deliver it, people will be enlightened, and edified. This is preaching.

HAVING A MESSAGE.

The preacher in demand is the preacher with a message. He has something to deliver. He should be filled with messages. These messages come from God. When

Paul stood before King Agrippa, he had an intelligent message to deliver. It appealed to the king. As he listened, he was "almost persuaded to be a Christian." Persuasion comes from good, sound, logical argument and reasoning. Such argument to be effectual must be predicated upon facts and truths. An intelligent message will always interest the hearers. Again, when the great apostle stood on Mars Hill, in Athens, the great seat of learning in that age, he delivered a message of truth that was a masterpiece of intelligence. It proved that the speaker had a wide knowledge, and was well read. He had a hearing, and his message bore fruit. The gospel preacher has all classes of men to face: people from the lowest walks of life to the highest. His language and illustrations should therefore be simple and plain. He should not use "great swelling words of man's wisdom," but in simplicity preach the gospel. When the Lord gives us a message, I believe he will give us "mouth and wisdom" to deliver it intelligently. Some folks have plenty of mouth, but very little wisdom.

A preacher with a fresh spiritual message is always in demand. A congregation is seated in a warm room on a sultry day, and some one comes down the aisle with an empty pail rattling by his side. That doesn't create much thirst. But let a person come in with a pail full of cool, sparkling water, and everybody wants a drink. Just so with the gospel preacher. Too many preachers are going up and down the land with empty pails. You need your pail full of good things for the people. The way to get replenished with a fresh supply is to go to the Chief Shepherd. Brethren in the ministry, if we expect to fill our place as we should, it will be necessary to go frequently to the Good Shepherd for a fresh supply. Have you not learned this secret? You will never run out of a fresh message. The supply is un-

limited. Some good folks have a certain amount of sermons they have been grinding out for years, and they are stale to the church and to themselves. After they preach them out at one place, they migrate to another. In the four years I have been pastor of the church at Oakland, Pa., I have preached three hundred and thirty-two sermons to that assembly. My wife has preached over one hundred and sixty. If I remain there twenty years, and preach ten thousand sermons, I never expect to lack for a fresh message for every service.

KIND OF EVANGELISTS NEEDED.

The evangelist needed is the one who will stir up the spirit of revival in your assembly—the man or woman who wins souls to Christ, and is constructive in his work. A good evangelist will add to the assembly both in spirituality and numbers. The evangelist who goes to a congregation and independent of the pastor, threshes and pounds all the members to the altar, and leaves the assembly in a worse condition than when he came, had better seek other employment. It is easy to report a ten-day meeting where the devil was stirred. Why, any fool can stir the devil. This is not the work of an evangelist. He should build up and edify the body of Christ wherever he labors. Paul said, "The seal of mine apostleship are ye in the Lord." His ministry bore fruit. This fruit is what he pointed to as a proof of his calling. An evangelist is known by the fruit he bears.

The evangelist needed today is not a man who is out for financial gain, but he is one who has the cause at heart, and feels the burden for lost souls. If you purposely arrange your line of meetings in churches where you expect good financial help, you are not pure in motive, and not faithful to your calling. You can get as much financial help in most places in a ten-day meeting as you can in a five-weeks meeting. Jesus pointed to

the fact that "the poor have the gospel preached" as full proof of his Messiahship. Jesus simply began this ministry. You and I are to perpetuate it. Are you perpetuating this part of the sacred work, preaching the glad tidings to the poor? Would you go to a poor congregation with little outlook for financial help, as soon as to a rich one where the outlook is better in a financial way? Is it a passion for souls that has hold of you, or a passion for money? Be careful here. Don't farm the work for money. If you do, sooner or later God will call a halt. He will not always suffer this. Last summer I held a five-weeks meeting, at the close of which I baptized fifty-five converts, and received but a few cents over $10.00. At the same time I had calls from places where I would have received in that time nearly $100.00. This may sound plain, but I drop this caution and warning. The work demands a ministry who are looking after the welfare of souls. I would rather hold but three or four meetings a year, and accomplish something in the way of planting and establishing the work, than to travel from state to state holding ten-day meetings, and add little to the work in a definite way.

KIND OF PASTORS IN DEMAND.

The pastor in demand is the one who will give his whole time to the work. The man who works hard all week at secular employment in the mines, on the farm, in the shop, or in business, can not properly fill his place as a pastor of churches. To properly care for and feed an assembly takes time for much prayer and study. "Give thyself wholly to them." But one says, "I manage to preach every Sunday. Isn't that doing pastoral work?" That is only one part of it. And to be successful your preaching must be of such a nature that it is fresh, spiritual, and real food to the assembly. They need variety of food the same as you need a variety of

temporal food. If you ate nothing but potatoes for a whole year, I think you would get hungry for bread, or something else. So with our spiritual food. All lines of truth are needed. The pastor who keeps his congregation in a good spiritual condition, gets into their homes, visits them, or has others to do so, and enquires into their spiritual needs. He has prayer for them if there is any lack. If some one fails to attend meeting regularly, he inquires into the cause, and is there to encourage and help. Often he will find some discouraged, or passing through deep trials, and others about to give up. He will pray and plead in tears with them, until they receive the needed help and encouragement. This will take all his time.

O brethren, the work would increase and spread more rapidly if every church had such pastors. There would be fewer backsliders. It would be a good thing for pastors sometimes to hold a good old-fashioned revival meeting with their church, instead of sending off for an evangelist. The pastor should be a revivalist. He must keep in touch with his congregation, know their needs, yes, live on a plane with them. Such a pastor will always get a message to preach that meets the demands of the hour. He will be beloved of his congregation. A pastor that is constantly out of harmony with his people, having troubles that require frequent meetings, and outside ministerial help to keep him adjusted to his assembly, is not living where the Lord requires. His labors are not effectual. A good pastor lives in harmony with his assembly. They honor and respect him. He can remain with them for years, and not wear out his welcome. The pastor in demand is the one who wears well. He endears himself to his flock until they have him in their hearts, and he has them in his heart.

I pray God to help us all to be good ministers of Jesus Christ, and so fill our places in this sacred work

that we will belong to the class of preachers that are always in demand.

Evidences of Salvation.

In the Auditorium, Saturday morning, June 7, by H. M. Riggle.

"And we know that we are of God, and the whole world lieth in wickedness." 1 John 5:19. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:12.

These texts form the basis of my remarks this morning. We have not received the spirit of the world. The spirit of the world is one of uncertainty, doubt, and fear. There is really nothing certain in life. From the cradle to the grave, our life is filled with uncertainty. Business, politics, and, in fact, everything of a worldly nature, is uncertain. The same is true in the religious world. There exists a condition of doubt and fear. But in the midst of all this there is one place of perfect confidence and safety; a condition where no doubts or fears assail. That place is found in full salvation. Paul was not living in the realm of uncertainty, for he says, "We have received the spirit which is of God." What kind of a spirit is this? He answers, "That we might know the things that are freely given to us of God. There is no doubt here. John adds, "We know that we are of God."

Two truths are expressed in these texts. First, the Christian has a positive knowledge of his acceptance with God; and second, there are evidences which produce that knowledge.

POSITIVE KNOWLEDGE.

We can know that we are saved. One of the first announcements made in the gospel is "to give knowledge of salvation, by the remission of our sins." In the old dispensation one man could say to the other, Know the

Lord. The people addressed God through the priest, and God answered through the prophet. But in this dispensation God says, "All shall know me from the least to the greatest." There is but one mediator between God and man, that is Jesus Christ. Through him we all can have access to the Father. We each have the privilege of knowing God for ourselves. We can have positive knowledge of our acceptance with him. Hear John: "We know that we have passed from death unto life." And Paul also: "Unto us which are saved." If there is one thing above another that people need to be real sure about, it is the salvation of their souls. There is so much at stake. Eternity is too long, heaven too precious, and hell too fearful, to go to death and the judgment in a state of uncertainty. Yes, brother, you can have confidence in your own experience. You can know that your sins are all forgiven, that your name is recorded in heaven, that you are ready for death, and have a mansion in the skies. To have this knowledge is of more value than to own all the gold and silver of a million worlds like this. This knowledge is not given just as we pass over the river of death, as some vainly suppose, but is a present experienec in this life. We have a hope brighter than the perfect day.

The evidences which produce the knowledge of salvation are two in kind: First, internal or invisible evidences; second, external or visible evidences. Both these assure our hearts before God, because they are founded on the Word of truth.

INTERNAL OR INVISIBLE EVIDENCES.

The internal knowledge of salvation is expressed by Paul in the words, "Knowing in yourselves." Thank God for this internal knowledge! You can know within yourself that you are a Christian. There are two classes of internal evidences: positive and negative. Among the

positive is a sweet inward consciousness that we have met all God's requirements. I wish to dwell a moment here. There is such a thing as an inward consciousness in your soul, that you have met every condition in the Word of God and complied with every known requirement of the gospel. This brings the soul into a sweet state of rest. You can only reach it by paying the Bible price. When every sin is confessed and forsaken, when every idol is torn from your heart, when you have fully surrendered all, when you have died to the world, its pride, foolishness, wealth, honors, and pleasures; when you sign an eternal quitclaim upon yourself, when you are willing to make every wrong right, when you throw down your grudges and hard feelings, when you are ready to follow Jesus all the way and to suffer for his name's sake, when you by faith step out upon his immutable word, this consciousness will be yours.

God has but one set of conditions for every person to meet. You can not get saved short of these conditions. Some folks think they can get saved on easier terms than others do. They are mistaken. God has one standard for all. Occasionally people come to our meetings and say, "You raise the standard too high for us. We can go over yonder to the sects and get religion cheaper. There they do not require us to give up our pride and worldly dress. We can chew, smoke, and drink a little, and keep on the good side of the world in general, yet profess right among them and be classed as Christians." It is true you can do this, but remember, your profession is vain, and you are a Christian only in name and profession, not in reality. In the day of judgment you will be found on the left hand. No one can be saved short of the Bible conditions. The moment you meet these conditions you will be inwardly conscious of it, and you will be satisfied. Then you can look up into the face of God, and claim his promises. They are yours, but

you must come God's way. You must be sure every condition is met. One single point unyielded will bar you out of the kingdom. You can not profess over it and feel right within. In seeking help on any line whether to be converted, sanctified, or healed, you must fully meet all conditions to get results.

FAITH AN EVIDENCE.

A positive evidence is a faith that reaches God. This is not mere make-believe, or guess work, but faith in the heart that reaches up and actually touches God. It is the result of a surrendered life. This is not a mere mental effort, or a great soul struggle, but the easy natural result of coming God's way; a faith that touches the mighty God of heaven, and at once brings the soul in contact with him. Then heaven's electricity fills your soul. You have come in contact with a live wire, so to speak. Through this faith you feed on the powers of the world to come. You are brought into harmony with all heaven. Before this, you were out of tune with the universe about you. You were in an abnormal condition. Now you have reached your natural element and you enjoy your true environment. Heaven seems so near. You can almost hear the angels sing. This faith enables you to read your title clear to mansions in the skies. There is too much mere external reform in these days: too much trying to live right without the experience. This is all failure.

WITNESS OF THE SPIRIT.

Another positive evidence is the witness of the Spirit. "His Spirit beareth witness with our spirits, that we are the children of God." It is very important to have this. I can not fully describe it. One man said, "It is a sweet ache within." With me, it is a sweet inward assurance, that makes me feel so safe; an inward con-

sciousness that I am accepted in the beloved. It enables me to look up to God and say, "My Father, my loving heavenly Father." It assures me that he says, "My child." O friend, never stop seeking, until you receive this witness. In conversion, the Spirit will witness that the work is done. In sanctification, the Holy Ghost will come in and witness unto you that your heart is pure. It is your privilege to have this witness. Without it, you are in doubt, and well you may be. How sure today are you that you are saved? Would you be willing to drop out of your seat into eternity? Suppose an angel with flaming sword should suddenly appear and command us all to leave this building, at the same time informing us that the moment we stepped through the door we should drop into eternity, either into heaven, or into hell; would you be as sure of heaven as you would like to be? Listen, "Though I walk through the valley of the shadow of death, I will fear no evil."

LOVE, JOY, AND PEACE.

Among the evidences that belong to the positive class are love, joy, and peace within. Before we were saved, hatred, malice, and envy filled our hearts. Satan's throne was there, and he reigned within. Now he and all his works are cast out, and Christ is enthroned within. The sweet love of God fills our souls. Every person who is washed in the blood of Jesus loves God. This is a love you can feel. It is warm and true. You also love the brethren. This is called brotherly love. You love sinners, and desire to see them saved. You will love your worst enemies. You will feel the most amiable sweetness and tender affection toward the one who knowingly injures you. You can return good for evil, and will do it gladly. If you harbor the least hatred against any person, you are not saved. Divine love in the soul is a positive internal evidence of salvation. The bond of

union in the church of God is not external rules to which we subscribe, but is the love of God. Love keeps us together. If we love God, we love our brethren also. Without this love your soul is graceless.

And joy—glory to God— there is inward joy. A conversion that will stir heaven and cause rejoicing among the angels will produce joy in your heart. The moment you find Jesus, joy will spring up in your soul. Yes, there is joy in the service of the Master. It is joy unspeakable and full of glory. To you it will appear as if heaven had dropped down to earth. Oh, the streams of glory, the sparkling waters, the overwhelming waves of heavenly joy! It is better felt than told. The newborn soul can sing,

> "The waves of devotion rebound in my soul,
> And sparkle so bright in the sun;
> I drink of that fountain, Oh, glory, I'm whole,
> My Eden on earth has begun."

People become enthused over business, politics, and the like; but when it comes to religion they say you must go about it very quietly. They imagine a Christian is a dry, sad person wearing a long face. Don't you believe it. Happy is that people whose God is the Lord." David speaks of "the joy of thy salvation." There is a million times more real joy and happiness in the service of God than this world can give.

Also peace. "We have peace with God, through our Lord Jesus Christ." Every sinner is a rebel. He is an enemy to God. He has violated God's holy law, and incurred the just wrath and anger of the Almighty. By his transgression he has separated himself from God for time and eternity. But Christ stepped into the awful breach between man and God, and by his divinity took God in one hand, and by his humanity took man in the other hand, and made peace. "He is our peace." Thus we are reconciled to the Father by the death of his Son.

Oh thank God for this peace! Not merely a peace through the divine plan, but a peace we feel in our very souls. It is the peace of God that passeth all understanding.

NEGATIVE EVIDENCES.

Among the negative internal evidences to our salvation is the removal of the heavy load of sin and guilt. Jesus expressed it thus: "Come unto me all ye that labor and are heavy laden, and I will give you rest. * * * And ye shall find rest unto your souls." Here the sinner is represented as carrying a great load, a *heavy* load, under which he *labors* hard. I well remember when I came to Christ, convicted, penitent, and broken-hearted, how sin weighed down upon my soul like a great load too heavy to carry. Then when I found salvation, the load rolled away. Oh how light and free I felt! This was "rest unto my soul." I could then sing,

"At the cross, at the cross, where I first saw the light,
And the burden of my heart rolled away;
It was there by faith I received my sight,
And now I am happy all the day."

My mother said that at the time of her conversion this was so real that as she started home from meeting she hardly knew she touched the ground. She felt as light as a feather. I do not say that it will be the same with everybody, but the work will be so definite that you will know when it takes place; you will be conscious when the burden is gone.

Suppose a man carries a hundred-pound load for twenty years. At the end of that time a friend breaks the chains of steel that bind it to him and the burden rolls off. Will he know it? Why, yes, of course he will. So with the sinner when the heavy load of sin rolls off his heart. All condemnation and guilt is removed, and innocence is restored, even the innocence of childhood.

In my home congregation is a brother who lived in sin until he was seventy-nine years old. Three years ago in our winter revival-meeting he was converted for the first time in life. At the moment of his conversion the innocence of childhood was restored to that old man, and he stands as innocent before God today as though he never had committed a sin. Surely, this is a great salvation.

EXTERNAL AND VISIBLE EVIDENCES.

In conclusion, I will consider a few of the external and visible evidences of salvation. These are expressed by John in these words: "Every one that doeth righteousness, is born of him."

The external evidences of salvation may also be properly divided into two classes, the positive and negative. Among the positive I may mention the evidence of a new creature. "If any man be in Christ, he is a new creature." Salvation will make a new man of you. It will not only change you within, but will transform your outward life. The change will be visible to all. The members of your family, and your neighbors will look on with wonder at the change that has taken place. Maybe the old sinful creature fought with his wife, was cross, crabbed, and pouty; he smoked, drank a little, and swore when he got angry; but when this man became a new creature, all these things passed away. He is now an affectionate father, a kind loving husband. His whole life is changed. It will make the same change in women's lives as in men's. Some folks are as contrary as they can be. They start to grumble before they get out of bed, and keep it up till late at night. Well did the wise man say that a contentious woman is like the continual dropping of water on a very rainy day. Salvation will put a stop to all this. It will sweeten up your life. Yes, you will be a new creature. The old life of sin

will be no longer in evidence, and you will be enabled by the grace of God to live an entirely new life for God.

The visible manifestation or evidences that you are saved is that you will do right. It will make you better in every way, in the home, in the neighborhood, and abroad. You will be strictly honest, and will pay your debts. Your word will be as good as your note. In your business dealings, you will have the reputation that your word can be relied upon, that it is good as gold. When you sell you will not ask more than you would wish to pay. You will not misrepresent or hide the truth for the sake of a few dollars. In all your life and relations, you will take your conscience and soul along and will act for their best interests. Yes, you are a new creature. You manifest love to your worst enemy, by returning good for evil. You will do good to them that hate you, and pray for them that despitefully use you. You will live in obedience to the whole truth, observing every known command. You will live a prayerful, devoted life. You will be diligent in attending the public services, and always ready to fill your place in the prayer-meeting. You will be liberal with your means, and support the gospel with a cheerful heart. In short, you will live an all around practical Christian life.

Among the visible evidences of salvation that may properly be placed in the negative class, is the absence of all the bad habits that formerly were so prominent in your life. Your sins are forever gone. Drink, tobacco, sensual practises, dancing, card-playing, theater-going, profanity, lying, stealing, joking, telling foolish and obscene stories, fleshly lusts, worldly dress—all these are gone. The Lord has completely delivered you from them all. They are no more seen in your life, because the inward desire for them was cleansed away by the blood of Jesus.

Friend! Are these internal and external evidences of salvation real in your life? If not, come to Christ to-day and be saved from all sin, before the judgment thunders roll.

The Love of God.

In the Auditorium, Saturday afternoon, June 7, by J. E. Forrest.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:16, 17. We find from this text that God has provided a means of salvation. He has manifested his love to the world by giving his only begotten Son. Dearly beloved, there could not have been devised a better means of redeeming the world, a better means by which men and women could be saved. God has done the very best he could to accomplish the salvation of as many people as possible. If he could have devised a plan more appropriate, more adaptable to the needs of the soul, he would have proclaimed it to the world.

EXTENDS TO THE WHOLE WORLD.

God so loved the world. We notice that God's love is great; that his sympathetic heart takes in everybody. He not only loved a few people in some nook or corner, in some state or island, but he loved the world and gave his Son that whosoever believeth in him should not perish but have everlasting life. In this act on his part we behold the impartial interest he manifested to all alike, so that none might be lost who would be saved.

He sent his Son who had been with him in glory. Jesus on one occasion while he was with his disciples, prayed that God would glorify his Son, even with the glory he had enjoyed with him before the foundation of the world. One of the greatest miracles God ever wrought was when he sent forth his Son, clothing him

with human flesh and blood, and placing him in the world that he might redeem mankind. Was not that a miracle? It was one of the greatest miracles of which the mind of man could ever conceive. There seemed to be no other plan of salvation, no way to redeem men but this way. God was so interested in the salvation of the world of rebels and wicked sinners, who came through the disobedience of one man, that he searched all the earth and heaven to find a remedy that would bring man back to God.

GOD LOVED US FIRST.

God loved sinners. In Rom. 5: 8 we read that "God commended his love toward us, in that, while we were yet sinners, Christ died for us." While we were yet enemies—another text says—"Being enemies in our minds." We were by nature the children of wrath, and while in this wretched state God loved us and reconciled us unto life by the death of his Son. God wants us to comprehend something of what he has done for us. He loved a world of sinners that he might redeem them from their sins. If God had waited until we had become better or wiser, or until we had received an inclination or disposition to serve or love him, or to obey and honor him, before he had manifested his love toward us, it would never have been manifested. John says, We love Him, because he *first* loved us. We had never loved God, yet he loved us first. Then our love to God is predicated upon his love to us.

HIS SON A SACRIFICE.

In 2 Cor. 8: 9 I read, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." We are made rich through the poverty of God, through the poverty of Jesus; not rich in earthly goods,

or in worldly wisdom and honor, but rich in faith, joint heirs with the Lord Jesus Christ. And how? Because the Lord so loved us that he gave himself a sacrifice. He forsook heaven; he left the glory that he had with the Father and with the angels; he left all that was good; all that was blessed to him there; all that made him happy in heaven; left all and came down here where he suffered hardships, where he was tempted and tried, called an imposter, hated, despised, rejected, and finally put to death that he might save you and me from our sins. Thank God, he has done all this for us. Though he was rich, he became poor, that we through his poverty might become rich.

Are you rich in Christ? Have you received a Bible experience of salvation? Have you been blessed with that eternal wealth which Jesus came into the world to bestow upon you? If you have not, it is now your privilege, because he died that you might obtain it. He so loved you that he gave himself that you, through his poverty, might be an heir with him and share a fulfilment of the promises.

PROVISION FOR SANCTIFICATION.

In Eph. 5: 25-27 we read, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. In Heb. 9: 26 we read that he appeared once in the end of the world for the sacrifice of sins. Not only has Christ so loved the world that he gave himself for the world, that the world might be saved and brought to him and redeemed by the sacrifice; but there is another phase to his sacrifice; he gave himself also for the *church,* that he might sanctify it; that it may

be presented to him without spot or blemish at the last day. Jesus' sacrifice, his giving up of himself to save the world, includes first the offering of himself for the world that anybody in any part of it might be saved. Embraced in that sacrifice also was provision for the sanctification of believers. He loved the church and gave himself for it that he might sanctify it.

OUR EXAMPLE IN LOVE.

And again, we find that he loved the ministry. In John 15:13 he says, "Greater love hath no man than this, that a man lay down his life for his friends." We have found that this has been demonstrated many a time in instances where persons loved their associates, loved their kinsfolk or some one, and risked their lives to save them from physical death.

In a certain town stands a monument in honor of a man who in his effort to save a child from being mangled by a moving train, lost his life. Losing sight of his own danger in beholding that of the child, he made a dash, seized the child and hurled it from the track. He saved another, but only by the loss of his own life. Thus we may honor men for deeds of benevolence. There is no greater human love than that a man lay down his life for his friends; yet divine love died for us while we were yet enemies. Jesus loved the ministry, and especially did he address the ministry when he said, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." He loved those who were to preach the gospel, and gave his life for them. May the Lord help us to love one another as Christ loved us.

In St. John 13:34-35 we read, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." In the Old Testament we may find precepts where God has commanded us to love, but there is a new commandment in the New Testament of Jesus Christ. The salvation of God puts into the hearts of men a love that was never in them in Old Testament times. Christ had introduced a new commandment, "That ye love one another." To what extent? Here he tells us, "As I have loved you, that ye love one another." As Jesus loved his disciples, as he loved the church, so we are commanded to love one another. Do we love one another as Christ loved us? We can obey this new commandment of the New Testament. We may have the very same love in our hearts, and we may love as Christ loved. Have you this love in your hearts? We have an example in the persons of Aquila and Priscilla of whom Paul said in Rom. 16:4 that they laid down their own necks that he might be spared. That was a true example of sacrificial life; a love they felt for the apostle Paul which made them willing to lay down their own lives rather than that he should die. We may never be called upon to sacrifice our lives upon the chopping block for our brethren, but we are called upon every day to "lay down" our lives in the form of deeds of kindness, for the salvation of men and women. God help us to keep such love burning upon the altars of our hearts. God expects us to do our very best for the salvation of men. If we fulfil the will of God and do all he wants us to do for Christ in the world, we will do our very best to serve the Lord, to love our brethren, and to save the world from their sins.

EFFECT OF BROTHERLY LOVE.

"By this shall all men know that ye are my disciples if ye have love one for another." There is a way by which we may convince others that we are the disciples of the Lord. I suppose that every professed follower of the Lord Jesus Christ desires to make proof that he is a child of God. We all have a desire within us to establish the fact clearly in the hearts of those who know us that we are the true disciples of the Lord. I want my friends and my enemies to have confidence in my profession of faith. Jesus tells us how we may convince people. "By this shall all men know that ye are my disciples if ye have love one to another." May God stir up a righteous desire in our souls to convince the world that we are the children of God. Everybody that comes in contact with us, everybody who witnesses our conduct in life and comes under the direct influence of our lives, will be impressed by the fact that we love one another, and that will be a proof that we are the children of God. According to the testimony of Christ, there are twin graces, which, if clearly manifested in us, will effect the salvation of men. These are love and unity. If we have love one to another, we are going to convince the world that we are true worshipers of the Father. Convince a man that you love him, and you can reach right out and get hold of him. Some people say they love God, but they do not love their neighbors as themselves. If we do not love brethren whom we have seen, how can we love God whom we have not seen? If a man does not love the God that dwells in his brother, he can not love the God that fills heaven, for he is essentially the same in both. In nature the child is like its Father.

KEEPING HIS COMMANDMENTS.

We read in John 14: 21, "He that hath my command-

ments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." We prove to God that we love Him by keeping his Word; and we prove to the world that we love God by loving one another. Can we do it? "He that hath my commandments and keepeth them, he it is that loveth me." God knows who loves him. I have known persons who hid their tobacco about their clothing somewhere and would use it on the sly. Oh, beloved, God can see right into your pockets. He knows what is in you. His Word is a powerful spiritual X-ray and quick to discern. The idea of people trying to hide when God looks right into the hearts of all men and knows them and their doings from the dawn till close of day. God help us to be honest at heart and see to it that we are actually what the Lord requires us to be in this world.

If we love him we will keep his commandments. In 1 John 3:16-18 we read, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." We would not have known that God loved us if he had not sent his Son into the world to die for us. A positive proof of God's love to us has been manifested. He could have remained in heaven and could have sent angels down here to have warned and threatened us, and reproved us, and sent judgments into the world and condemned us, but God proved his love to us in that he sent his Son to redeem and to save us. Jesus loved us and laid down his life for us and said we ought to lay down our lives for the brethren. God has not asked anything of us that he

has not exemplified before us, and it is not too much if he requires us to lay down our lives.

LOVE'S CONSTRAINING POWER.

An example of the love of God is seen in the life of the apostle Paul. When he sent for the elders of Ephesus he related to them that he had taught from house to house and warned the people concerning the things of the kingdom of God, and he said, "I shall go down to Jerusalem not knowing what shall befall me there, save that bonds and afflictions await me." The spirit had testified and he was conscious that he would meet with persecution, but he said, "None of these things move me." Beloved, we need more of that sacrificial love in our hearts which will constrain us to do willingly the things that the Lord has commanded us to do. The love of God constrains men to push out into his service. He gave his very best for us, and now, in return, because we love him, we should do our very best for him.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." Let us love according to the word of God. Let us prove to the world and to the brethren that we love them. We need love that will not only pull a man out of the water to keep him from drowning, but that will snatch immortal souls out of sin to keep them from suffering the torments of an unending hell.

How are we going to prove that we love the world? By doing like Jesus did; like the apostles did; like the whole primitive church did, and all our examples before us have done, by loving and serving and sacrificing and saving.

Can you tell how we are going to prove the love of

God if we do not prove it in this way? We may think that we love God, we might truly profess that we love God; but unless we keep his commandments, we would make God a liar. The apostle said in his epistle (1 John 2:4), "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." We can not afford to profess love to God when we do not keep his Word. "Whoso keepeth his word, in him verily is the love of God perfected."

LOVE FOR THE LOST WORLD.

We want the world to know that we are saved; to know that we are interested in their salvation; and I might add, that the salvation of the world depends largely upon what we shall do to save it. The church and the blood of Christ are God's means of saving the world. God's part is done, the tidings are ready to be told, but we are responsible for the preaching of the gospel. God will hold us accountable for the souls of men we might save, and what an awful thing it will be in the judgment day if it shall be found that we have the stain of the blood of human souls upon our garments!

In Ezekiel, chapter 9, is recorded the prophet's vision of how a man with a writer's inkhorn was commanded to go through the city and put a mark upon every one who was sighing and crying because of its abominations, and six men with slaughtering weapons to slay everybody that did not have the mark of God on him. One did the marking, but it took six to do the slaying. How awful that the whole city of Jerusalem was given over to its sins, and there were only so few that were spared. How would it be today if the angels of the Lord should be commanded to pass throughout the church of God and put a mark upon everybody that is sacrificing, weeping,

toiling, and wrestling with God because of the sins of this world? How many would get the mark? Would you get the mark? How many of you are weeping and praying for the salvation of the lost and dying? This is an open question; you can give a secret answer. Take into consideration the responsibility resting upon you. How many now bear the mark of the Lord Jesus Christ?

When some one is murdered a clew is sought by which to find the guilty party. Perchance a knife or a garment which has the stain of blood upon it is found and by this evidence it is proved that a certain man is the guilty one. The arrest is made, and he is convicted upon circumstantial evidence and must suffer the penalty because he has the stain of blood upon his garments. How many of us will be free from the blood of souls at the judgment? God will bring every work to the judgment, whether good or bad, and he knows whether you are doing your best for God. If the blood of souls is found upon us at the revelation of Jesus Christ, those stains will result in our final conviction and banishment from the presence of God for all eternity. Paul, exhorting the elders (Acts 20), testified, "I am free from the blood of all men, for I have not shunned to declare the whole counsel of God." God wants ministers in the church that are not afraid to declare the full gospel; not afraid to preach Jesus Christ. He wants those who can say, with the apostle, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." We ought to be as consecrated as Paul was. Oh, for that willingness in the church—"*as much as in me is.*" Are you willing to preach, to pray, to give, to sacrifice, to love, and to serve "as much as in you is"?

Pure Religion.

In the Auditorium, Saturday evening, June 7, by J. Grant Anderson.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1:26, 27.

I call your attention especially to a term used in the 27th verse; namely, "pure religion." The word pure belongs to a class of adjectives that can not be compared. We might say good, better, best, but we could not correctly say pure, purer, purest, because pure is superlative in itself. There would be no use in sterilizing pure milk, or in filtering pure water. Pure religion is religion unmixed with error. James uses the word pure in this text, not as a comparison of qualities, but of things; namely, the vain religion mentioned in the preceding verse. The aims, aspirations, and motives of the people that possess the religion of Jesus Christ are pure, possessing no alloy. How thankful we ought to be for a religion that is pure!

RELIGION DEFINED.

The word religion is from the Latin compound word *religare*, meaning, bind back, bind fast; *re-*, back again; *ligare*, bind. Religion, then, is a binding fast to something. It does not make any difference to what it binds; religion simply means firm binding to something. The vain religions, as taught in the world today, bind; but they bind largely those things that are impure. Vain religion binds to things material, but pure religion binds men to God.

The Christian's life is the most happy life in the world; the easiest and most natural life, because such a life is God's design. God intended man to worship him. Before we proceed farther, I desire to mention something of importance.

Man is a compound, as we all know, possessing an outward being and an inward being. The Bible states in one place that it is possible, that while the outward man is perishing, the inward man can daily increase in strength. There must necessarily, then, be two beings.

There must also be two births. Jesus said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In Gen. 2:7 it is declared that the Lord God "formed man" out of the dust. In Zech. 12:1 we read, "The burden of the word of the Lord to Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." Job says there is a spirit in man, that the inspiration of the Almighty giveth him understanding. Then, it naturally follows, that it is the inner man that is susceptible to the teaching of Christ.

Before the child reaches the years of accountability, the only law that it is under, is simply the law of its parent or guardian; but there comes a time in the life of every normal child, when he passes from that state of innocency, and becomes responsible to God. Before this time, the growing child is not much concerned, except far enough to eat and drink. There comes a time, however, when a physical awakening takes place, and the young boy or girl passes from boyhood or girlhood, to young manhood or womanhood. About the time there comes an awakening of the physical, there is also an awakening of the spiritual faculties of the soul. Whatever has been inculcated in that youthful mind by its

parents, guardians, or teachers, that becomes its belief, and its belief becomes its religion, whether pagan or Christian. These are important facts.

Remember, in this connection, that religion binds intensely, regardless of what is taught; hence, sincerity must be eliminated entirely, relative to the subject of pure religion. The heathen mother is just as sincere in her devotions, as the Christian mother is in hers, and it binds her to the thing she believes to be God. Therefore it makes no difference what they believe, what their former teaching has been. Religion is simply a binding to something, whether it be pagan, Mohammedan, or Christian. How necessary it is, then, that we teach our children the elements of pure religion.

CONTRADICTORY RELIGIONS.

Next, I desire to speak of religions in a comparative sense. The thought naturally presents itself to the intelligent listener, "Are all religions equally good and equally true?" I say no, most emphatically, and my reason is this: Because they are so contradictory, either as a whole, or in part. That the religions of the world do contradict, will not be denied. [At this point the speaker held up his Bible and asked a number of ministers sitting on the platform, to read what was printed on the back. All read it the same: 'Holy Bible.'] My brethren all agree that this is the Holy Bible. If they had disagreed, and one had said it was a Holy Hymn Book, and the second, a Holy Testament, and the third, a Holy Bible, we would conclude, that two of them, at least, were wrong, but, by following the meaning of the alphabetical characters as universally adopted, they all agree that H-o-l-y spells Holy, and B-i-b-l-e, spells Bible; hence, we take it that they are right.

Now, the Spirit of God is the universal interpreter of the Bible; will he interpret it to all alike? Natural

instinct leads animals of the same species to act alike; and the Spirit of God leads all men alike, by always interpreting the Bible the same way. We often notice a change in statutory law, relative to the changing needs of men; but the Bible, being a perfect law of liberty from the beginning, must be an unchangeable law, and capable of only one set of correct interpretations. Upon this premise, I declare the Bible to be a unit—that it teaches only ONE thing. Pure religion points men to the Bible as a perfect revelation of God's will to man, and the Bible points all men everywhere to God. The religions of the world today are not equally good, or true, because they are contradictory. Truths are eternal principles, and never contradict—never. Whenever you find truth, whether you find it in Christian Science, Astronomy, or Botany, it will correspond exactly and harmoniously with every other known truth. It will fit anywhere, and in any place in wisdom's house. You don't need to be afraid to embrace truth.

PURE RELIGION A UNIT.

There are many people, I fear, who would rather hug a delusion than to believe and embrace a fact. What we really know, we all know alike. The Bible says that there should be no divisions among us, but that we should all be joined together in the same mind and in the same judgment. The Bible teaches but one doctrine, and that one doctrine will lead all men one way to God. What we know perfectly we all know alike. Suppose two and two were four in Philadelphia; two and two were five in Pittsburg; two and two were six in Columbus; two and two were seven in Cincinnati; would not that be confusion and Babylon? In order to carry on interstate commerce satisfactorily and systematically, we must have a uniform standard of

weights and measures, or we would all be mixed up in a commercial babylon. We must have a universal law to govern spiritual things, or we would be at sea, so to speak; and thank God we have, and it is the Word of God—the Bible. The Christian, spiritually speaking, can buy and sell in every land because he has but one standard of measurements, namely, the Word of God. The Bible teaches but one thing—one Lord, one faith, and one baptism.

I used to belong to the M. E. society. Now understand me, I am not condemning men, but I am condemning wrong system. We, of the M. E. faith, taught that the Godhead was composed of three persons; namely, Father, Son, and Holy Ghost. That should be taught everywhere, for it is right. In the same city was another system, which taught that Christ was separate from the Godhead—yet they believed in His divine conception. Another system near us taught that Christ was simply a good man, and rejected Him entirely from the Godhead. Still another system rejected the *person* of the Holy Ghost, and held that Jesus and the Holy Ghost were simply the Spirit of God operating in different ways. Again, one of these systems taught sprinkling for baptism, another taught that immersion only was baptism, and another rejected water baptism in toto. Let me ask, Can all these ways be right since they so contradict? For refusing to believe and support this babylon of systems many have been classed as infidels, when they are simply unbelievers of things inconsistent, and not unbelievers in God. The Bible teaches but one way. It was good for the apostles and it is good enough for me.

POWER IN PURE RELIGION.

The reason why so many of these vain religions are becoming bankrupt is this; they do not offer one-half

the pleasure to the world that fraternal orders do; do not care for their members when sick; are cold and uninviting, and do not give men power over wrong. Whatever religious system guarantees you safety without spirituality is a humbug and is vain. There are people in the world who are slaves to passion and perverted appetites, and who are longing for help. The pure religion of Jesus Christ makes a man a conqueror over himself. The pure religion of Jesus Christ has saving qualities, whether in the individual, the home, or in the world. The reason the nominal religions of today do not give men power is because they are of human origin. Water will rise to its own level, but no higher.

[Here the speaker pointed to a diagram on the blackboard illustrating how man dammed up the water, to harness its power, solely for personal gain. The illustration showed how the water overflowed dam after dam until at length it reached the mighty ocean. He then applied the illustration to Christianity.]

The pure religion of the New Testament began at the time of Christ. I am glad for that old-time religion, as expressed in the song sang by our sisters, at the beginning of this service, for it not only points the way, but it gives men power to act and to act right, and never ceases to act, until it ceases to exist. It is a heart-felt religion. In order to get this old-time religion, we must begin back far enough. Some point only to D. S. Warner, others to John Wesley and still others to Martin Luther; but pure religion began with Jesus Christ. The church of God started out in one stream. Oh, the love, power, and unity they possessed! They were a moving force in the world in which they lived. There was power behind their religion. They had power over the world, the flesh, and the devil. They raised the dead. They overcame every obstacle and they loved not their lives unto death. They were in unity, and great grace was

upon them all. I might add right here that we are strong only when we are united.

Vain religion had its inception when men began to harness the power of God, and they began their vain work at an early date. We read of Diotrephes who loved to have the preeminence, of others who began to lord it over God's heritage for filthy lucre's sake, whom Paul rebuked. Such men began to dam God's people up in the days long gone by. They harnessed them up for personal gain; they made merchandise out of them. The Roman Catholic church was the first to do so, and they kept them harnessed up for hundreds of years. But in the spiritual world, as in the ocean, God has a law in operation, namely, that his people shall flow together and be one. They will not only be one, but they will be together in unity.

In 1530 Martin Luther suddenly arose from his knees, ran down the stone steps, crying, "The just shall live by faith." The true children of God began to get out of Catholicism rapidly, and the power of the Romish dam was broken to that extent that it has never been mended. Catholicism's main power consisted in keeping its subjects in ignorance. Pure religion is uplifting, educational, and consistent. This delivery from Romish bondage in 1530 was the first great overflow since Pentecost. The children of God began to flow outward towards the boundless ocean of freedom. After a while others began to scheme, but God's people, like water in a dam, will rise higher and higher, until one by one they will make their escape from every artificial dam. The Wesleyan reformation came on apace, which resulted in another great overflow. Thus it has been year after year, one reformation after another until the evening time has come. This movement in which we are now engaged is no longer a reformation but a mighty restoration. The ransomed of the Lord are returning with songs of ever-

lasting joy. In the morning God's people were one, and in the evening, thank God, it will be the same, in fact it is the same.

DRAWING INFLUENCES.

There is another power that I have not mentioned directly in the consideration of pure religion. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." There is a lifting force in Christ. In the natural river, the law of gravitation makes it run down hill, and the law of cohesion holds the molecules of water together. How foolish it would be for man to formulate laws for that same purpose. In fact, man can only stop the operations of that law temporarily. Gravitation, ultimately, will draw all waters to one common level, the boundless ocean. The gravitation of pure religion is upward, and ultimately will bring all honest souls in one way, in the paths of unity and purity.

The pure religion of Jesus Christ is destined to reach all the world. Its warming, elevating influences will some day reach from the rivers unto the ends of the earth, and the islands of the sea shall hear thereof and be glad. Man can not stop the onward movement of the church, for the will of God is behind it. My brethren, we are safe in the blessed church of God, for "God is in the midst of her and she shall not be moved." Praise the Lord forever! I feel this religion burning in my soul tonight. Down with the puny arm of opposition. Away with vain religion and its hollow pretenses. The church of God is moving on to victory. You might as well try to dam Niagara, as to try to stop the onward march of the church of God. It is God-created, God-given, and God-maintained.

Pure religion is more than a code or a system. It is a living principle. It is not an undirected force, wandering through space, but it is resident in our being, and

thank God we have it in our souls tonight. It is a moving, active, living power. It not only gives men power to act, but to act right, and at the right time. Pure religion is what the world needs. It reveals the active principle that exalts the nation. Away with your vain religions and give me Christ. This world needs men and women that are filled with the power of God. Let us keep the melting love of God in our hearts continually. Pure religion and undefiled before God is all this, my brethren, and more than this.

Heavenly Wisdom.

Address to Ministers in Chapel, Sunday morning, June 8, by J. W. Byers.

I have often said, if I ever fall, I want to fall into the hands of the ministry. I am glad this morning for the privilege of being one of you. It seems to me that this is the most sacred place and the most wonderful place in which I have ever been. If I were to attend congress or a session of our legislature I should expect to find men of wisdom and ability, men into whose hands were entrusted the making of laws for the benefit of our government; but this morning as I look into your faces I consider I am in a great deal more sacred assembly than such a gathering as that. I am among a people that are not here, however, to make laws, but to reverence those laws that God has made. I am glad this morning for the church of God.

I have been impressed with the precious thought of heavenly wisdom. It is a good thing to talk about. It matters not how much wisdom any of us has, none of us has so much that he has no need for more. It is something we never can get too much of. The nearer we get to God the more we will have. The more we read our Bibles and meditate upon them, and the more we wait on God in prayer, the more heavenly wisdom we will absorb from God.

Job 28:28 tells us what wisdom is: "And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." We should have more of the fear of God in our hearts, and there will be no room for any other fears. It will be a safeguard against all the wickedness and evil spirits that the devil is imposing upon the world today. Where the fear of God is, there is wisdom. Solomon says,

"The fear of God is the beginning of wisdom." If the fear of God is wisdom and if we keep in the fear of God, we will have the courage to increase in this wisdom. Jesus said, "Be ye wise as serpents, and harmless as doves."

VALUE OF WISDOM.

Wisdom is more valuable than any earthly treasure. The Bible compares it with different things. It can not be gotten for gold, neither shall silver be weighed for it. In Eccl. 9:16 we read, "Then said I, Wisdom is better than strength." The power of man may be great, but it is nothing compared to wisdom. With heavenly wisdom, man can speak such words that our adversary can not gainsay nor resist. Again, it is said in Eccl. 9:18, "Wisdom is better than weapons of war." It can overthrow the wisest generals. We should depend on God to speak through us, that the world may see that there is something more than human wisdom and judgment in us.

SOURCE OF WISDOM.

When the three Hebrew children were in their distress and their lives were in danger, you remember how they did not know what to do, but their eyes were upon God. Daniel told the ruler of the wise men, just give us a little time and let us seek God; and he went to his friends and they got down before God and sought wisdom from God. That was a critical moment of their lives.

You remember, too, how Solomon did when he had the responsibility of ruling the children of Israel. God appeared to him in the night and said he could have whatever he wanted. Solomon said that above everything else, I want a wise and understanding heart. That is what made him the man he was. God said because he had desired this, it pleased him to give him more. Were

you ever in a place where you did not know what to do? It is good just then to seek just as Solomon did, and as Daniel did—to seek for wisdom. Man's wisdom is spoken of in the Bible. The apostle Paul, who was well up in the scale of intellectuality, ability, and learning, as a man of his day, when he caught a glimpse of heavenly wisdom, it seemed that the wisdom he had was like trash. The wisdom of God is wiser than man. Our human wisdom, so far as that is concerned, is of very little good unless it is inspired with the wisdom from above. Some have natural wisdom, but, dear brethren, it takes heavenly wisdom to help us to know how to make use of our human wisdom.

MAKING USE OF WHAT WE KNOW.

Here is a definition of wisdom, one of my own: Wisdom is the divine power to make the right use of what we know. On this thought, what we know, I want to say what I have in my heart. We, as a people this morning, as ministers in the church of God, know more about God than any people on the face of this earth. We have more knowledge of the true God and of the truth, more knowledge of the things of God and a spiritual life as a people than the people of any other movement in the world. Now, do we boast about this? No, we should rather hang our heads in humility of heart. The more we know, the more we are responsible. This will only add to condemnation if we do not make the right use of it. To know something is not sufficient, but to practice what we know will be a blessing to us.

The wise virgins took oil in their vessels with their lamps. What made the others foolish? The foolish knew as well as the wise that the bridegroom might tarry his coming? That was a common thing in those days. But the wise, knowing what had happened at other times and that he might tarry, took oil in their vessels with

their lamps, and when the bridegroom came, they rose, trimmed their lamps, had oil in their vessels, and went in to the marriage supper. The foolish did not do what they knew they should do. It seems to me that the most foolish people in the world are those that do not make use of what they know.

OUR SOURCE OF STABILITY.

In Isa. 33:6 we read, "And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure." The world has never seen a more unstable time than now. The religious world has never seen such unsettled conditions, such momentous questions to solve, such upheavels and revolutions in doctrine. While God has seen fit in these last days to shine this evening light on us as workers and ministers, we ought to be posted on every subject of the Bible and have knowledge of these vital things. We have a book or tract on nearly every Bible theme. All these volumes of knowledge, and all these things will stand against us and make us foolish, if we do not what we know. Let us be like the wise virgins. Let us keep our vessels filled with oil. Thus we shall keep the truth ever burning. Do what you know is the right thing to do.

KNOWING WHAT TO DO.

Sometimes we come to a place where we do not know what to do. Were you ever there? What! a minister of the gospel, a man or woman versed in the Scriptures and yet does not know what to do? Were you ever so sick you did not know what to do? I remember one night when Brother Brown was suffering so intensely. He wakened me and said, "I don't know what to do." We prayed until I fell asleep, but I was again awakened by hearing him rebuke the devil. That was just the

thing to do and it worked successfully. Perplexities will arise, but we know what to do. If you are so afflicted you don't know what to do, what does the Word of God say to do? PRAY! "If there is any sick among you, let him call for the elders of the church." Says one, "I have prayed and I can not get hold. I have prayed myself out." Call for the elders of the church. I would put myself into the hands of the ministry and let them be responsible for my healing. This will work in business difficulties also. We do know what to do if we but stop and wait upon God. That is where it takes heavenly wisdom. Act upon what you know, and act upon the principles taught in God's eternal Word, and you will come out right every time.

I remember a perplexity I had in a business matter. I went to a brother who was a good business man and asked him for some advice in the matter. He had had experiences like mine and I knew he could help me out. But I was very much disappointed for after I poured out my troubles to him all he said was, "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." I felt sadly disappointed, as I had been looking for good advice. As I went home, I began to think of it and I began to see the beauty of that advice. It worked out beautifully, and I learned a lesson I want to remember all my life.

Ministers, when we meet our brothers and sisters in distress, when they don't know what to do, just simply encourage them to trust in God. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." That is heavenly wisdom. Wisdom is making use of what we know. We may think we know things sometimes when we do not; but if we make use of that which we do know we will never fail. Let

us do just what we know, and let us know God and know what God says about everything we have to do. God's judgment is what God thinks and says. Are you going to take what God thinks and says and let your will be subject to that? We should refresh our minds every day with God's judgment of things.

Heavenly wisdom will make us fit to be ministers of God. See Jas. 3:17—"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." When I made my first trip in gospel work my dear old mother handed me a little slip of paper and said, "Here, take this along with you." I did not know what it might be, and did not think to look at it immediately; but when I opened it I found this precious verse of scripture: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Jas. 3:17. My heart is open to God this morning for more of this wisdom to be seen in me. I have made many blunders, but that precious verse has been in my heart ever since. Many a time the powers of darkness were so arrayed against me that I did not know what to do, but I sought help in God, and he has been a source of strength to me in every time of need. I pray God that we put into practise in everything in our lives that wisdom which is first pure. It must be pure, as it comes from God. God is the source of it. It is peaceable, then gentle. I want to be like an adamant against the power of sin, but I want a humble, gentle spirit. "First pure, then peacable, gentle, full of mercy and good fruits, easy to be entreated, without partiality, and without hypocrisy." I believe that is one of the greatest qualifications that we need in our hearts. I am ashamed that I have not been able to make better use of the wisdom de-

scribed in this verse. It is the very qualification that will make us able ministers of the gospel. We ought to seek more and more the heavenly wisdom.

WISDOM IN WINNING SOULS.

It is a wonderful thing to win souls. There is not a higher vocation on the face of God's earth. Talk about the president in his chair, the emperor in the power of his realm; the highest honor conferred upon mortal man is to be a soul-winner. But if we are going to be soul-winners we must have heavenly wisdom. There are promises in the Word of God that we may have this wisdom. Jas. 1:5—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." How good it is that we may have this wisdom that will enable us to be better soul-winners, and better able to do the will of God. Dear fellow laborers and workers for precious souls, let us just keep our hearts open and let us pray mightily. We may not always know when we speak words of wisdom; we may be the least conscious of this fact; but it will work its effect into the hearts of men.

Jas. 3:13 tells how to make use of this wisdom. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." That message of ours will be fruitful if it is inspired and filled with heavenly wisdom. That wisdom which man may have, may be very shrewd and intelligent, but that is not heavenly wisdom.

Wisdom from above will build up, edify, strengthen; the work of God will grow, and our labors will be helpful to all with whom we meet. Jesus speaks about wisdom of a wise servant that gives meat in due season. Matt. 24:45—"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give him meat in due season?" A wise servant will give meat

in due season. A servant does not think about feeding himself. His business is to feed others. His object is not to be fed, but to serve. That meat in due season is the food the people need. Brethren, if ever in our lives we need wisdom, it is when we come before a congregation. God help us to be like that wise servant that gives the meat in due season and the kind of food needed, that serves in love and sincerity, from a motive of others welfare. And when the Master comes, what will he do with us? He will gird himself and serve us. There will be a reward in the day of reckoning.

WISDOM OF SUBMISSION.

There may be times when we may come against difficulties, and our brethren may be at variance with us in some things in human judgment. What is the course of wisdom in such cases? Perhaps a brother or sister does not see something as we do; we may have a different opinion. What shall we do? Shall we contend for our opinion and idea and strive in this respect? I heard some one say yesterday how we ought to lay down our lives for our brethren. Lay down our lives for our brethren? Yes. If we ought to lay down our lives for our brethren, should we not lay down our opinions, too? We should submit our opinions, and submission is not always sacrifice either; but if it is a sacrifice, if it is a truth, it will come back to us. Submission is a divine law. It is a safeguard against all heresies and divisions. If I am wrong, I need to know it; and if I am right, it will take care of itself. Submission is not always sacrifice, yet we should sacrifice if necessary. We should submit to God, and the church of God. We can afford to wait.

Let us pray God to give us the wisdom that Daniel, Stephen, and Joseph had in the time of their perplexities. God gave them wisdom. David prayed, when he was

thinking of the shortness of life, "So teach us to number our days, that we may apply our hearts unto wisdom." Let this be our prayer this morning.

Divine Healing.

In the Auditorium, Sunday morning, June 8,
by Willis M. Brown

I thank God for salvation. God saved me eighteen years ago. I was an infidel, but when I found out God would answer prayer, I commenced calling on him for conviction. My heart was locked so that I could not weep. I called on God for two days and nights for conviction. He saw my earnestness and broke up the fallow ground of my heart. I could turn out every bit of malice, strife, hatred, envy, and every bit of sin. I could turn the whole thing out and let God in. But it took me two days and nights after I was convicted, before I was willing to go to the individuals whose lives I had wanted to take, and confess to them what I had done and what I had desired to do and ask their forgiveness. When I was willing to do this, God Almighty forgave me. Malice and murder went out of my soul, thank God! and love, joy, and peace, came in. The quickening spirit of God touched my heart and made me have fellowship with him, and all his people.

At first I had fears that I could not live salvation. I knew what my surroundings were, and that it would take all the grace and wisdom God would give me, but I believed that the God that could make the change in my heart he had made, could keep me that way; so I decided I would rather die than fail to live what I had testified to before my wicked associates. I began to pray for power to live it, and the Lord led me to consecration. I made a complete surrender of myself, my family, my business, all I knew and all I ever expected to know, and was willing to do anything that God wanted me to do. God took away the fear, and put a know-so in my soul. He filled me with the Spirit and

power of the Holy Ghost. I knew it then and I know it now. I thank God for the saving grace of Jesus Christ.

I was given up by three doctors to die of consumption. I walked with a stick, weighed one hundred and twenty-five pounds, was stooped in my shoulders, and was coughing and spitting blood. Put yourself in my position. Now, suppose you were in that condition and your family physician had given you up; you hear of a doctor who lives a long way off, that can cure all manner of diseases, so you conclude to try him; you send for him, he comes and gives you a complete cure. The other physician moves away and the one that cured you moves into the house with you. Now, if you were to get sick again, would you send for the physician that could not cure you and had moved away? Would you ignore the one that lived in the house with you, the one that had cured you? Certainly you would not. You would patronize the one that cured you. This I did. The physicians had given me up. I heard of Jesus—that he could cure all manner of diseases. I met the conditions in the Word, and he healed me. The other physicians fell out with me because of my belief and faith in God. When I get sick I do not send for the other physicians that failed, and ignore the Christ that cured me; but I call on Him who healed all manner of diseases. And for eighteen years I have never failed to give him the job when I am afflicted. James says, "The prayer of faith shall save the sick, and the Lord shall raise him up."

There are many people here this morning who want help from God; people, no doubt, who have suffered for years and have tried many physicians. You have heard of the Great Physician, and of the wonderful things that are done at the Anderson camp-meeting in answer to prayer; so you came with the expectation of certain persons praying for you and healing you. But you must

remember that Jesus said, "According to your faith be it unto you." "Without faith it is impossible to please him"; and it is impossible to have faith without obeying God. I want to tell you there is power in the blood of Christ to heal all manner of sicknesses. Thank God, he is the same Christ today that he was when he walked upon the earth, and made the blind to see, the lame to walk, the deaf to hear, the dumb to speak, and raised the dead to life. I have put God to the test for eighteen years, and he has never failed to do what he has promised when I met the conditions of the Word. The Bible is full of His promises. This is the will of God to you. You have a perfect right to what he has promised, and if you pay the price it is yours. Men nor devils can not keep you out of it. But, my friend, it may be possible that you are not acquainted with God; hence, you are afraid to trust him. You know it is hard to trust a stranger.

GET ACQUAINTED WITH GOD.

The first thing you need to do is to get acquainted with God. Suppose you hear that I am going to move into your community; you hear that I can not be relied on, that I will not pay my debts, and that I will not tell the truth at all times. I move across the road from you and get my things unloaded; I tell you that I happened to have an accident, and need $10 for a few days. You have the money; but would you lend it when you do not know me; and when you have heard that I could not be relied on? Would you? You know you would not. Now, I live there twelve months or two years, prove to be a straight and honest man, pay my debts, and in every respect am a good neighbor; yet the people still talk about me and tell the same things about me; but you have watched me, and tried me, and found the accusations to be false. Sup-

pose then, that I came to you for $10; would you lend it to me? Yes, of course you would.

God was a stranger to me. I had heard many things about him. I had heard he would not do what he had said he would do; that some of his Word had passed away. But I got acquainted with him; I found that he would answer prayer; I committed my soul, spirit, and body into his hands. I still hear people say his Word is not true and that part of it has passed away, but I have tried him for eighteen years. I am acquainted with him. I am not afraid to trust him for anything I need. The reason a great many people can not trust God, is because they do not get close enough to him; they are afraid to trust their bodies with God. If you are a Christian this morning, you are not afraid to trust your soul into his care; why not trust your body? Get acquainted with him and find out that he is true, and then you will not be afraid to trust him. I read in Heb. 13: 8, "Jesus Christ the same yesterday, and today, and for ever." That means the past, the present, and the future. That means just what it says. It was not put in the Bible simply to fill up the book; but to show us that we might have the privilege of coming to God and receiving what others have received from him. May God Almighty move on the hearts of men and women this morning, open their understanding and enable them to see what he can do for them.

THE CREATOR ABLE TO HEAL.

In creating man, God made him from the dust of the earth. God breathed into man's nos'rils, and man became a living soul. This soul came from God, and will live as long as God lives. Now, if you buy a watch and it gets out of fix, you would not go to the shoemaker to get it fixed. You would take it to the man that made it. So, if you get sick, do not go to a doctor to get

healed, go to the God that made you. Let us look back to the Garden of Eden. Can you imagine a drug-store there? I do not believe there was a wheel-chair there or crutches, or that there was any use for them. I do not believe there were sick people there. I believe that man and woman had good health. I believe that when they fell from God the devil imposed every imposition and affliction upon humanity that he had in his power from that time until now. The time Jesus Christ bowed his head on the cross and said, "It is finished," completed the way for mankind to get rid of all these things that the devil has imposed upon us. And since that time, God Almighty has not added anything to the way, nor has he taken anything from it; but it stands the same; and we, as a people today have a right, through the blood of Jesus Christ, by the way of the cross, to touch the hem of his garment and receive the needed help. God's power is sufficient to deliver us.

THE WAY OF HOLINESS.

But there are some things we must do in order to reach heaven. Jesus knew it would be a difficult matter for mankind, bound here in sin, in this wicked world, to find the way to God. It was necessary that there should be a way for man to get free from sin, so a way was promised through the prophet Isaiah. In the thirty-fifth chapter we read: "And an highway shall be there, and a way"; God did not say "ways," there is just one way; "and it shall be called The way of holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." Read also Titus 2:11: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Jesus was promised to make the way.

Matt. 1:21, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins"—not in them, but from them.

Suppose you have a neighbor living by you. He is a good neighbor, but he has one fault: he gets drunk. A preacher comes into the community and holds a meeting. You hear that your neighbor is saved from drunkenness. How can you know it? By watching him. If you never see him drunk, you are convinced that he is saved from drunkenness. Suppose you have a neighbor woman that steals; she is a natural born thief. Every time she visits you, she steals something. The husband and children watch her when she comes home, and return the things that she has stolen from you. You hear that she has been saved from stealing. How do you know that she is saved? When she visits you again, you do not miss anything, and you are convinced she is saved from stealing. You have another neighbor living by you who is also a sinner. He attends the same meeting and you hear he is saved from sin. How do you know that he is saved from sin? You watch him and see that he sins no more.

Is it necessary to be holy to travel on this way since God has named it the way of holiness? Some people say they do not believe in holiness. Let us see if you are on the way. Heb. 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord." God wants you to be cleansed before you get on the way; not afterwards. Some people believe in getting in, and then trimming down. They must be trimmed down before they get in. Very few that will not measure up at the altar will measure up after they have begun to profess.

OBSTACLES TO BE REMOVED.

One time while I was holding meeting in a city, my

company and I were invited to a place for supper. Both the husband and wife were sinners, and were very proud; but they loved the truth. After supper I asked the wife if she were going to meeting. She said she was not able to go, as she had sick-headache. Some of the company said, "We had to finish supper for her, as she was not able to finish preparing the meal." I said, "If we get down here and pray for you and God will heal your head, will you go to meeting and try to get saved?" She said she would. We knelt and prayed for her, and she was healed instantly in the presence of her unsaved husband. She went to meeting, and came to the altar. She had a gold ring on her finger. I showed her the third verse of the third chapter of First Peter, and told her what she would have to do. She did not get saved that night, and did not come back the next day; but the next night she again went to the altar. While I was trying to help another person at the altar, another brother talked to this sister. He insisted that she should believe, that she had done all that she knew to do, and that God would save her. I was watching her. She was not saying a word, and seemed to be in deep meditation. He could not get her to profess. Finally she jerked the ring off her finger, threw it across the altar, the fire of God struck her soul, and she rose shouting. She knew what God's Word said, and she could not exercise faith over that ring. There is no use in trying to get your faith over something that is between you and God. Move the obstacle out of the way and your faith will take hold of his promise.

They sent for Jesus when Lazarus was sick, but he did not get there until Lazarus had been buried four days. The sisters met Jesus, and said, "Had you been here, my brother had not died. Jesus replied, Where have you laid him? He shall live again.' They took Jesus to the tomb. He wept with them that wept, for he loved

them. Jesus here set a wonderful example for us: how to sympathize with those who need sympathy, but not to compromise with them. Jesus loved Mary and Martha; he frequently visited them and their brother Lazarus. He showed his sympathy and love for them. Jesus required them to believe his word, for he said, "Take ye away the stone." He could have spoken the stone away, but he desired them to remove it. You may want help from God, my friend. Jesus loves you. He wept for you. He suffered that all sick and suffering humanity might come to the great healing fountain that flows from the heart of God, the fountain that heals all manner of diseases; but you must take away the stone. Whatever the stone may be, you must move it.

When they took away the stone from the tomb of Lazarus, did Jesus say, "Oh, Father, if it be consistent with thy will and to thy glory, if all the world will believe, wouldst thou bring Lazarus forth?" No; he looked up into the heavens with the assurance that he was right with the Father and said, "I thank thee that thou hast heard me. And I know that thou hearest me always * * * Lazarus, come forth." Lazarus, bound with grave clothes, came walking out. Jesus said, "Loose him and let him go."

If you know that you have met the conditions of God's Word and have moved the stone by doing what God said for you to do, then believe God. There is no power in man; man can not give you the needed help. God almighty can, but we must meet the conditions of his Word. If you want help from God, take away the stone. While we are trying to show you the way, take hold of God by faith. Ask him to help you. Make everything right that you can think of, or at least be willing to. God almighty will take the will for the deed until you have an opportunity to do what you have promised to do. If you have the opportunity and will not do it, a worse

thing will come upon you. It is a dangerous thing to lie to God. Ananias tried it once and God killed him. God almighty wants you to get his fear upon your heart.

DEPENDENCE ON THE PREACHER.

A woman who had read my book called me to pray for her little boy. The child had very bad sores all over his head. His hair was about a foot long. The weather was very hot. Thinking she was a Christian, as she was a preacher's wife, I did not ask her any questions. But after I had prayed for the boy, I said, "Sister, I believe I would cut that long hair off; it irritates those sores and keeps his head so hot." She said, "God did not say, 'Send for the preachers and cut the hair off.' He says to 'send for the elders and let them pray over them, anointing with oil and the prayer of faith shall save the sick.' Now I have sent for you; you heal him." I found out she made no profession of salvation. She had read my book and thought I could heal the boy.

A great many people are this way. The preacher can not heal you. If you have not met the conditions of God's Word, you can not exercise faith in God, and can not receive healing. This may come pretty close to you. You must not think that you can exercise faith in God's promise, hold anything back from God, do as you please, and ask God to do what you want done. God has made the line; it is the New Testament; you must come over to God's line. He has made the way; you must come the Bible way to all the light you have. And the very moment you come right to the place where you can commit soul, body, and mind, into the hands of God, there is something in your soul that will take hold of God's promise and God will do what he has said he would do. It is a good idea to be prayed up before you come to the altar for healing. Too many come to the altar to get the preacher to pray them up so they can

get healed. They get down to the altar in an unconcerned manner, watching those around them, and wishing that a certain one would lay hands on them, instead of calling on God to prepare them to receive what they desire.

A few weeks ago I preached at Long Beach, California, and a number came to the altar for healing. I noticed one man at the altar was singing. I came near telling him to get to business and go to calling on God. I did not speak to him personally, but said, "You that are at the altar get hold of God. This is an individual matter between you and God. See that you are right with God." The man kept on singing. When I came to him to pray for him, I said, "Do you believe God will heal you?" He answered, "I know it." I prayed for him and he sprang to his feet and began to rejoice. After I had prayed for a number, a sister called the people's attention and said, "This brother wants to testify." The man testified that he had had tuberculosis of the bone, could scarcely pull himself up from a chair and could scarcely put his weight on his limbs; that God had completely healed him. He could now leap and jump as the lame man did at the gate of the temple. You see, he had prayed up before he had come to the altar. He did not have to pray. He had a song of praise in his soul. He was sure God was going to heal him. He felt more like singing praises to God for his healing than like praying for God to heal. Now, it is all right to sing if you have the song there. But if you come to the altar not prayed up, pay no attention to any one else. Do not depend on the preacher; throw yourself completely into God's hands. Call on him for wisdom and understanding that you may exercise faith in his promises.

I have started for heaven. I have come around by this way this morning to get you to go with me. Will

you go? In order to go, you must meet the conditions of God's Word. The thing for you to do is to get yourself in position that God can use you. There is no one so insignificant but what he can be a light to the world, and an instrument in God's hands. If you are afflicted this morning, you can be healed and can be a light to those who know you, and a living witness for God. You should feel the responsibility upon you.

PREVAIL IN PRAYER AND TRUST GOD.

Jesus Christ, when he walked upon earth, set an example for mankind. His experience in the wilderness is an example for us, showing us how that we may tarry before God until we are able to resist the temptations and powers of sin, unbelief, and the impositions of the devil; help us to know God's will concerning us, and enable us to do it. The reason why a great many people do not get the things they desire from God, is because they do not stay long enough to get acquainted with him, are not interested enough about it. Some people have an idea that they are going to camp-meeting to be prayed for, and will be all right. You want to examine your soul on your way to the camp-meeting and after you get there. When you go to be prayed for, you want to go with the assurance in your soul that you have met every condition, and that God Almighty will let the heavens fall before he will fail to do that which he has promised. More such consecrations, more such faith, will bring about more miracles and more of the power of God and less reproaches upon the cause. Such people can be witnesses for God.

Jesus tarried before God for forty days and nights, being tempted of the devil. When Jesus hungered, the devil said, "If thou be the Son of God." The devil knew that Jesus was the Son of God, but he wanted to get Jesus to try to perform a miracle for him. Jesus

said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It was the God-wisdom in Jesus Christ that enabled him to defeat the devil. The wisdom of God is what you need. You need the power of God in your soul in order to stand against temptation. When Jesus would not speak the stones into bread, the devil took him to a pinnacle of the temple, wanting him to jump off; again to the brink of a mountain, and showed to Jesus the whole world, and said, 'If thou wilt bow down and worship me, it shall be thine.' Many preachers are hindered today from having power with God and having their needs supplied. They bow down to the devil. They will not preach the full gospel. They are afraid the people will not supply their needs. My brother, look away from the people. Look to Jesus' promise in Matt. 28: 19, 20. He told you to teach them to observe all things that he had commanded you, and that he would be with you to the end of the world. When Jesus would not bow down to the devil, God administered to him through the angels. Preach the whole truth, preach it radically, and God almighty will take care of you. You may get hungry, but God will provide something for you. It may not be cakes and pies, but it will be something that will satisfy your hunger. Let us read Jesus' promise: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

I remember one time I had been turned out because I would not compromise on the truth. I had walked for some distance and carried two heavy valises. I was hungry and tired and the road was muddy. I was a long way from home, without money, and among strangers.

At every house I came to I asked to stay all night, but was refused. The people would tell me that there was a man down the road that kept everybody. I finally reached the little village where the man lived, made inquiry, and was directed to his house. I told him what I desired. He said he did not know how they could keep me, as they had a very sick child; but that there was no use to tell me to go on for there was nobody on that road that would keep me. He said he would go in and see his wife.

In the meantime I went down on my knees. I called my Lord's attention to the 28th chapter of Matthew, 19th and 20th verses, and told him I was not there because I would not preach the truth, but because I had preached it. I prayed that he would move on the woman's heart, and that she would let me stay all night, as I was hungry and tired. Soon the man came and said, "Come in." The woman was walking the floor with the sick child. The man asked me if I had had supper. I told him no, and that he need not get me any, as I just wanted room on his carpet to lay by the fire. He replied, "You must have supper. Wife, give me the baby and you fix him some supper." As she gave him the baby, I thought of the commission of the seventy. Without any explanation, I went to the child, laid my hands on it, and called on God Almighty to verify his promise and to heal that child for his glory. The child was healed instantly. The man and woman were backsliders. They fell on their knees and called on God for salvation. He saved them. They rose and shouted, not only because their child was healed but because God had saved them. The neighbors knew that I had gone to the home. They heard the man and woman shouting, and becoming alarmed, ran in to see what was the matter. They found that the power of God had been manifested in answer to prayer, that the sick child had been

healed, and the two backsliders saved. We had a real good meeting before supper. The Lord opened up a way for me to hold a meeting in that community. God's power was manifested and others were saved and healed. God had sent me there in answer to seven days and nights of fasting and prayer.

Brethren, if we will be true to God he will supply our needs. We may have to suffer some disadvantages and hardships, persecutions, those of our own household may forsake us, but God will supply our needs. This is not only for the ministers, but it is also for the church. In John 17:18 we hear Jesus saying to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." Jesus Christ was one man filled with God. The God-power worked through him and healed all manner of diseases. As God sent him into the world, he sent the church. The church is not composed of one man only, but of every saved man and woman on earth; and as the God-power was manifested through Jesus Christ, so is it manifested through the church and his ministry in healing all manner of sickness and diseases. The church of God represents Jesus Christ. God wants us, as saints and ministers, to prove our high profession to the world by being in a position that he can manifest his power through us. We find that he was glorified in this church. Are you a saint of God this morning? Are you a minister of God? Is God glorified in you? Is your greatest desire to do his will? Do you love him better than anything else, your own life? Then he is glorified in you.

Salvation means more than just professing Christ and possessing nothing. Salvation means a cleansing. God will never pour the Holy Ghost in your soul until you are clean. If the devil does not know you are saved this morning, then you are in a bad condition. Do not think that the devil can not tell a saved man or woman.

The tread of a sanctified man or woman gives the devil trouble on his throne. He can not understand them; he does not know why he can not deceive them. He deceived the first man and woman God ever made, and he is puzzled when he can not deceive a man or woman now. He will try you; God will permit him to try you in many ways. We shall be purified and made white and tried as gold tried in the fire.

DO NOT FALTER IN TRIAL.

I once took charge of a missionary home, by request of the brethren. The home was to be run by faith. My wife was afflicted just as we were preparing to move. I left her at a brother's home, and moved my family; but I received a telegram to come back at once, as she was very low. I went and prayed for her, and she got better. I then went back to see after the children, but wife got worse, and they sent for me again. That time I determined to take her home with me. The Lord wonderfully touched her body and I started. I had to take her on a cot in the baggage-car. The car was very hot and we had to leave the door open. The cold wind blowing through chilled her till I had to put my overcoat over her. I worked very hard to keep the baggage that was piled up around from falling on her, and I became wet with sweat. The cold wind blowing through the car chilled me through. The morning after reaching home, I had rheumatism so bad that I could not walk.

The time for an assembly meeting was set, and several ministers came to hold the meeting. My wife had sixteen ulcers on her limbs between her knees and toes. They would put us in rocking chairs in the front room before meeting; the hall was up-stairs and the steps went up in front of my door. People from town passing up the steps to meeting, would look in and laugh at us. My wife began to cry. I said, "What is the matter, mama?"

She answered, "We will have to leave here. We can not stay here claiming to run this by faith, when neither of us can walk; the people are making fun of us." I said, "Cheer up; God is on the throne. He said we should be purified, made white, and tried. We are now in the crucible; God is taking us through a trial. There are but two pans for us to come out in: one is the gold pan and the other is the dross. He has no use for dross. It is the gold he wants, and, by the grace of God, I am coming out in the gold pan." Thank God, I did. I came out without a stiff joint or a crooked limb, for which I give God all the glory. I am fifty-six years old and have good use of myself.

You must not get discouraged because of the tests. Do not think that because you have trials you have backslidden, and do not backslide because you are tried. Do all you know to do; stand on God's word, claim the promises, and God will bring you out victorious. You can be a light to the world, a living witness for God, and an instrument in God's hands for helping others. If you falter and fail, give way to the persuasions of the devil, and are not healed, you often become a stumbling-block to the cause, and weaken the faith of others. God's power is the same that it was on the day of Pentecost. On that day one hundred and twenty that had tarried before him for nine days and nights were calling for that one thing that Jesus prayed for in the 17th chapter of John. They tarried till they got it. God's power was so manifested through them that three thousand were converted. They were all together, and had all things common, and they stood steadfast in the apostle's doctrine. The Lord added to the church daily such as should be saved.

He wants us to be the same today. The Lord does not want part of us trusting him for healing, and part of us clamoring for remedies. He wants us to be of one

mind and of one accord, with our whole trust in him. When Peter and John met the lame man at the gate of the temple, they did not say, 'Sir, look on us. We will give you an electric shock with a battery; we will poultice your limbs; we will wrap you in a hot cloth and pray the Lord to heal you.' They said, 'Look on us. Silver and gold we have none, but such as we have we give unto thee: in the name of Jesus Christ of Nazareth rise up and walk.' Instantly the man's ankle-bones became strong, and he was healed. It was the power of God; it was faith in Christ, and nothing else. If you try remedies, you must have faith in them, and this hinders your faith in God. Jesus said, "If you have faith as a grain of mustard seed." It is not the size, it is not the quantity, but it is the quality. Mustard seed will not mix with anything. Unmixed faith touches the hem of His garment and brings the healing to you.

Peter and John would not take honor to themselves; if they had done so, they could have had the applause of the people. Because they did not, they were put into jail. But the Spirit of God continued to preach the Word, moved on the hearts of five thousand men, and brought them to salvation. When Peter and John were turned out of jail, they told what had happened. They did not complain and murmur and seek sympathy, but they prayed for God to send the Holy Ghost, to stretch forth his hand to heal and to give them power that they might preach the Word of God with boldness. The place was shaken where they were and they were all filled with the Holy Ghost. The Holy Ghost led the people to consecrate, giving them to understand that what they owned belonged to God; they began to sell their possessions and to throw them down at the apostles' feet. Ananias and Sapphira lied to God and he killed them. The fear of God came on the church. Hypocrites and hangers-on were knocked loose. God had a clean church,

the church for which he prayed in the 17th chapter of John, and his power was manifested through them as it was when Jesus Christ walked on earth. All manner of sickness and disease was healed. Multitudes of men and women were added to the Lord.

CONSECRATION OF EARTHLY GOODS.

God wants us today to be consecrated as they were. There are many people that are shorn of their power today because they withhold their means from God, hoard up their money, spend it to satisfy themselves, and let God's cause suffer. There are many who are not healed today because they rob God, laying up for the future and piling up money for their children. They go on suffering through this world, a stumbling-block to Christianity, failing to be a light to their children, and causing others to doubt God because they are not healed. God exhorts us through Jude to earnestly contend for the faith that was once delivered to the saints. You can see in the fifth chapter of Acts what was once delivered to the saints. You can see how they got it: by giving all that they possessed to God. This does not mean that you should do as some are teaching: give all your means away and trust God for support; but it means that your life, your time, your talents, and your means be consecrated to God, that you live close enough to him that he can show you what you must give to carry the gospel to other souls. Think of the darkened sin-cursed souls that are perishing without God; souls that do not know anything about God and the privileges granted them through the blood of his Son. You rob God and then think you will get healed. You can not do it. If you want anything from God, pay the price. Give what you promised God you would give.

A certain man was impressed to give me a horse. He had plenty of horses, but would not give me one. Light-

ing struck the horse. I wrote a certain individual to send the pastor of a certain church to the camp-meeting at Moundsville, that it was his duty, and he was plenty able to do so. I wrote to the pastor and told her to start by faith. The individual to whom I had written gave the minister fifty cents when she started. Before she reached the meeting, lightning killed the man's fifty dollar cow. The next time I was in that community that individual who had withheld his means was down at the altar trying to get salvation. If there are any such persons here this morning who desire healing from God, covenant with him that you will do what you have promised to do, that you and all you have belong to him, and he will do what he has promised. May the fear of God rest upon you and enable you to come to him the Bible way.

God Rules over All.

In the Auditorium, Sunday afternoon, June 8, by H. A. Brooks.

I thank God this afternoon for the privilege of speaking for a short time upon the subject of which we have just been singing—"What a mighty God we serve." The thought that is laid upon my heart as I stand before you, is the manifested fact from a scriptural standpoint that God rules in earth and sky. Now, there is a people in the world today who because of their exceeding wickedness seem to imagine that they are wholly independent of God. But, dear hearers, I want to assure you that such imaginations are vain, they are established upon false principles and therefore have no foundation in the Word of God. The wicked man has not escaped that all-seeing Eye, neither has he gotten so far away that the hand of the Great King does not rule over him. Indeed, he is as truly and surely under the hand and eye of God Almighty as is the true Christian. You may be surprised, and I trust seized with fear, when I tell you that even though you are a wicked man, yet you are still under the ruling power of God Almighty to such an extent that even your thoughts are not fashioned in your own mind without his consent, though they be contrary to his will even as they are contrary to your own good.

Now you may understand me more plainly as I read from the Scriptures. I do not mean to establish the idea of predestination, that is, that some are born to be saved and others to be lost. But I would establish this fact, that God predestinated a way whereby all could be saved and wills that none should be lost.

GOD AS A KING.

We will now consider God's position as a King. Turn with me while I read some portion of the 47th Psalm:

"Oh, clap your hands, all ye people; shout unto God with the voice of triumph: for the Lord most high is terrible; he is a great King over all the earth. * * * Sing praises to God, sing praises: sing praises unto our King, sing praises. For God is the King of all the earth. * * * God reigneth over the heathen: God sitteth upon the throne of his holiness."

Here we learn that God is King of the whole earth. He reigneth over the heathen, and since this is true, tell me, my dear brethren, who does rule over the vile and wicked sinners of America? Are they beneath the heathen? Are they without a God? Have they no power or guide but themselves to pilot them through life? Ah! yes, they have a God who is a great King and he rules in earth and sky—they have not hid themselves from his presence; he knoweth the way that they take. God rules in the very lives and hearts of wicked men so that you can know for yourselves that no man can live independently of God, for he is a great King. As it is written, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandeth my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. * * * Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." Psa. 139: 1-12.

So plainly and so emphatically do these scriptures

assure us that no man can flee from the presence of God, for if he should take the wings of the morning and dwell in the uttermost parts of the sea, there the Lord would behold him. If he should ascend up into heaven, behold, God is there. If he should make his bed in hell, even there shall the penetrating gaze of the Almighty behold him. So my dear sinner friend, whither shall you flee from the presence of the Lord? Indeed, if you repent not, in the last great day you shall call for the rocks and mountains to fall upon you and hide you from the presence of his glory; but even all this shall be in vain: for he is a great king who rules in earth and sky. This language may sound strange to some of you now, but the apostle Paul declares that "at the appearance of Jesus Christ he shall show who is the blessed and only potentate, the King of kings and Lord of lords." 1 Tim. 6:14. Moreover it is written that there is not any creature that is not manifest in his sight: but all things are naked and open unto the eyes of Him with whom we have to do. Heb. 4:13.

Because of the mercy of God in sparing wicked men, and withholding from them his judgment against their evil they have become hard-hearted through the deceitfulness of their sin, until some would even dare say there is no God. Were this so, what do you suppose might happen unto us and to this old world in a moment's time? The God who holds the sea in its bounds holds also the planets of his own creation in their order, so that according to his word we have the rising of the sun for a light by day, and the moon for a light by night. God still sits upon his throne, and rules in earth and sky. All creation, and nature itself, is subject unto the law of his will. ALL, I say, is subject unto his will save poor sinful mortal man; and though he forsake the law of the will of his Lord yet he is not without a law and a rule to reign over him.

FULFILMENT OF PROPHECY.

As we look back over the annals of time, and call to remembrance the words of the prophets that a Savior would appear who would save his people from their sins, and then see how definitely it came to pass, we are made to imagine that God is still ruling in the midst of his people. It was said that this man Jesus would be cut off from the land of the living, and it truly came to pass. It was written that on the third day he would rise again, and this you yourselves already believe. The dark ages, in which millions of the true saints of God were martyred for the gospel's sake, have come and gone, and that according to their appointed time as it was spoken by the prophets. The cloudy and dark day appeared in its time, and then broke forth the true light of the gospel in the evening of time according to the word of the Lord. Now, where is he who imagines that God is not the ruler of the whole universe? Indeed, my brethren, "He rules in earth and sky." He is still the same Lord and King as he was when great King Nebuchadnezzar was subdued by him and learned for the first time that he was indeed a great King who ruled not only in heaven but also in the kingdoms of men. And now I say, does it not look as though he were indeed a great King, ruling over all the universe, when we see the minds of men subdued by his great power in order to so accurately fulfil all that he has spoken by the mouths of the prophets? Ah! all creation is still in the hand of God, and if you will not submit yourselves unreservedly unto his will for his glory and your own good, then bear in mind that whatsoever you sow that shall you also reap.

"In a great house [God's great universe] there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor: If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Mas-

ter's use, and prepared unto every good work." 2 Tim. 2:21. Since it is the privilege of man to be submissive in the hand of God as clay in the hand of the potter, he may lay himself pliable unto all the will of God that he may be formed by the hand of the great King into a vessel of honor. But if he will not yield submissively he shall be fashioned into a vessel of dishonor.

Consider the deplorable condition of the heathen, and how it all came upon them. Let us now read, that we may more clearly understand why such darkness and misery has befallen them. Turn with me to Romans 1, beginning at the 19th verse:

"Because that which may be known of God is manifest in them; for God hath showed it unto them.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. * * *

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts. * * *

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

"Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

"Without understanding, covenant-breakers, without natural affection, implacable, unmerciful."

Just think of such a great catalog of evil, and how it has all come about—just because they did not like to

retain God in their knowledge. Doubtless had they harkened unto him they would have been fashioned into vessels of great honor. But they chose their own way, and then God gave them over to uncleanness because of the lusts of their own hearts, because of their purposed disobedience, regardless of what they knew to be the law and will of the Lord.

Oh, how men ought to fear God! This is the whole duty of man; fear God and keep his commandments. When I behold a poor sinner at the close of life just about to reap his eternal reward my heart is filled with great sorrow, and I would to God that I could get this lesson before you in such a way that it might never be forgotten.

THE WICKED FULFIL GOD'S WORD.

To prove from the Scriptures some of the strong, and perhaps strange, assertions I have made, especially such as the fact that God rules the mind of the wicked, even as he does that of the humble and contrite in spirit: Do you know that the lives of wicked men have often increased my confidence and faith in the Word of God? I mean this: I have seen them in their wickedness and hatefulness fulfilling portions of the Scriptures which often I had read. So now I have reached what to me appears as a strong point in my discourse, and surely it is the climax or crowning thought of my whole lesson; the fact that both the good people, and also the wicked ones, are constantly busy fulfilling the Word of God.

Those who are saved are inspired by the Spirit of the Lord to fulfil such portions as will bring to themselves at the last day a rich reward for all they have done. They are being fashioned into vessels of honor in the great house of God. But sad indeed is it to say, that those who will not submit themselves to the will of

God are just as busy as the saints of God, fulfilling such portions as will bring upon themselves a just recompense of reward for their evil deeds in the last great day. Being self-willed and stubborn, they could only be fashioned into vessels of dishonor. So I say, they who are spiritual can clearly behold the fulfilling of all the Word of God; every one according to the condition of his heart fulfilling such portions as will bring upon himself that which the righteous Judge shall count just, according to their works.

Now to prove these sayings let us turn to John 15: 24. In reading this we learn that after Jesus spoke to the people, they hated him. Doubtless this hatred was in their hearts before they manifested it. But for what reason did they hate him? Of a truth they had no cause to hate him, and Jesus was addressing them for their own welfare, but they rejected his counsel, and God seeing they would not obey that which was good, could only use them to fulfil that which was evil. So he allowed that hatred to remain in their hearts. Just think, He allowed it—the God of heaven allowed it—and that for a purpose. But now you may wonder for what purpose he did allow it. Well, perhaps for more than one. In the first place, man is a free moral agent. They would not give up their hatred, so God just let it remain, that in them might be fulfilled the portion of the Scriptures which saith, "They hated me without a cause." Just think, what a sad thing these poor people have done—fulfilled the Word of God against themselves unto their own condemnation, moved by hatred; yet we can not imagine they were conscious of what they were doing.

But did their evil stop here? No. As long as they had hatred in their hearts their evil continued, and God saw to it that they kept on fulfilling some portion of his Word. We read that the result of this hatred was

that Jesus was arrested, and Pilate, willing to release him, spake again to them, but they in their blindness, cried out, "Crucify him, crucify him," not knowing that they were now fulfilling the words of their own prophets who had said, "He shall be cut off from among the living." Doubtless they just spoke out their minds, as they supposed, according to what seemed to be their better judgment, not knowing that One who was mightier than they was allowing their action. Pilate then said unto them, "Take ye him and judge him according to your law." But they cried out again, saying, "It is not lawful for us to put any man to death." See how in their hatred they desired the Son of God to be put to death. But the question now arises, Why say they this? This saying by them was permitted that the saying of Jesus might be fulfilled which he spake signifying what death he should die. (Read John 18:32.) But like all sinners, these poor men were not conscious of what they were doing; for Jesus himself said in his prayer for them, "Father, they know not what they do." So I want to say to you, poor lost souls, take heed lest you know not what you are doing.

I want to show you still more plainly from the Scriptures how completely these wicked men who rejected the Word of God were used in fulfilling the same. We read that after Jesus was crucified, some wicked soldiers came along and, seeing his garments, they wondered what they might do with them; then they decided to divide them among themselves; but when they came to his coat, they found it was without seam, woven from the top throughout. Now comes the question, what shall they do with it? Shall they tear it up, or shall one of them claim it as his own? Do you suppose God has anything to do with the counsel of such wicked men?—doubtless a band of thieves taking that which does not belong unto them? Yes, God was present.

He was in their midst, and in a moment's time He fashioned one of their minds to cry out and say, 'Let us not rend it, but cast lots whose it shall be,' and immediately they all consented. But, dear hearers, be it understood that all this came to pass that the Scripture might be fulfilled which saith, "They parted my raiment among them, and for my vesture they did cast lots." See how wonderfully accurate, though they were wicked at heart, they have fulfilled these scriptures; nor did they cease here.

As the bodies of those who were crucified with Jesus hung on the cross, the Jews remembered that it was not good that they should remain there over the Sabbath, that being an high day, so they besought Pilate that their legs should be broken, and that they should be taken down. The soldiers came to the place where they were, and break the legs of the first, and of the other which was crucified with him; but when they came to Jesus and saw that he was dead already, they break not his legs. How strange this might seem to some. They were sent to break the legs of them all; why now do they not do as they were commanded? However, as they stand there looking, one of them takes a notion in his mind, as he supposed, to pierce the side of Jesus with a spear. So with his cruel hand he performs the wicked act. His heart is full of hatred. He may be one of the rabble that cried out, "Crucify him, crucify him," but now he is being used in fulfilling the Word of the Lord which he himself vehemently rejected. Now in all they break not his legs, but they pierced his side; and this all came to pass that the Scriptures should be fulfilled, which testified that "a bone of him should not be broken." Again another Scripture saith, "They shtll look on Him whom they pierced."

"Now, dear brethren, after hearing these truths, are

you not made to wonder at how God is ruling this universe of his? Does not fear take hold of your souls as you see how he is fashioning every life to fulfil his Word, according to the attitude of heart which it holds toward his will? When I behold by the light of God's Word his majesty and power, I am made to fear and to wonder if some who have listened to my voice this afternoon, might by their own choice, by necessity, be fashioned to fulfil such portions of Scripture as will result in their own condemnation in the last great day.

TAKE HEED.

Take heed that none of you hate the Lord, and that without a cause. It is a serious matter to turn away from that which you know to be right unto that which you deliberately know to be wrong. It is a dreadful condition, and if you could see and know the result of such an act, there might not be one soul here today that would turn against the God of heaven, who so much loves us all.

Now, in conclusion, turn with me to 2 Timothy 3d chapter. I am going to read here about certain things which the Scriptures determine will come to pass in the last days. I sincerely hope that none of you who are present this afternoon may be used in fulfilling such portions of prophecy. I am persuaded that God wants you to know these things, for the apostle begins the chapter with these words: "This know also, that in the last days * * * men shall be lovers of their own selves." Dear saints, would you like to fulfil such as this? You say no. Well, neither need you do so.

It is also written here that men would be covetous, boasters, proud, blasphemers, without natural affection, false accusers, lovers of pleasure more than lovers of God. Moreover, the Lord himself has told us that because iniquity shall abound, the love of many shall wax

cold. Now I want to impress upon your minds that these words, "shall wax cold," are words of prophecy; and by whom shall they be fulfilled? Shall it be the lot of any who have listened unto my voice this afternoon? My soul is made to say, "God forbid." Nevertheless, it shall come to pass, yet not by the desire of God, but by men's own free will.

May God enable you to never forget these words of truth. Let us bear in mind that all men are busy fulfilling the Word of God, either unto their own eternal welfare, or else unto their own eternal damnation; the Lord is a great King over all the earth.

Loss and Profit.

In the Auditorium, Sunday evening, June 8, by Orval Line.

In Matt. 16: 24-26, we read, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

In the text before us for consideration tonight are two points that I desire to call your attention to in particular: one is profit; the other is loss. We shall consider the loss first that the thought of profit may be left on your minds in the conclusion. There is but one point to consider on the side of loss and that is sin, for sin is the cause of the loss of every soul. Search the Scriptures from Genesis to Revelation and you will find but one thing that will separate a soul from God, destroy life in this world and in the world to come, and that is sin. Possibly you have never looked upon your life of sin as a loss, but I am quite certain that if you will carefully consider the thoughts as they are presented you will see that there is nothing promised in sin but loss. There is not a victory promised in sin; not one. The only thing that sin promises is defeat, disappointment, and ruin. I can not understand why people will waste their lives in sin when there is nothing promised in return but ruin.

LOSS IN THIS LIFE.

Sin is a loser in this life; there is absolutely nothing to be gained. Our servant stood before us this morning and told us of the wretchedness of his former

life in sin. We can surely see that you and I (from a standpoint of intelligence) should shun, abhor, and flee, from every sinful thing. I do not see where you get your inspiration to run in a race that, before starting, you know means defeat and ruin. Says one, "I did not know it was that way." The Bible tells us that the wages of sin is death. Sinner, did you ever carefully consider that your promised wages is death? You may serve sin long and faithfully, but your miserable wages remain the same as promised.

Some people take the loss of life very indifferently; surely they fail to comprehend the enormity of the loss. Oh, the terrors of a misspent life! Some people think that they will lose some good things when they become Christians. I used to think that way myself; I discovered later that I had been mistaken. I thought at one time that it was all right to live in sin. I am persuaded now that a thing that is unsafe to die in is unfit to live in. On every hand we have the testimony that sin is a loser in this life. Oh, what a loss! If tonight we could lift the curtain from the infernal machinery that was invented alone to destroy the souls of men and women, see the deplorable condition of mankind, I am sure this would be a convincing sight.

Take a survey of the haggard faces and dissipated lives about you and can you fail to recognize the fact that sin is an awful loss? Go with me to the prisons of our land; look through those cold iron bars at those haggard faces that at one time were symbols of innocency and purity but now are furrowed by sin. Once they sang their hopes in childish glee, but now they curse the very day they were born. Ask them of their hopes; they have none; they are simply waiting for death to relieve them of their awful condition. They may at one time have had as noble a purpose in life as you and I have, but they trusted their lot to sin, and it ruined

them. Go to the almshouses; look at those who have squandered their lives, are afflicted in body and mind, are half-witted, and many longing for death to come to their relief. What is the cause of all these human woes? Sin. Let us next visit the rescue home; see those pale faces. Those eyes that once sparkled have been dimmed by long nights of revelry. Faces that were once fair, and hopeful, are now furrowed by sorrow, degradation, and regret. Ask them why it is so; they may give many reasons, but, the Lord bless your soul, sinner, sin is at the bottom of it all. Go to the hospitals that are increasing and enlarging every year; walk up and down those long corridors; at all hours of night and day you will hear the muffled cries of those suffering the pangs of disease. They scream out in their sleep; their dreams haunt them. They pray for death, but death will not come; they know nothing but distress and anguish. The cause of it all is sin. Sin, directly or indirectly, is the cause of every heartache, every pain, every human woe.

We are very careful to figure the profit and subtract the loss before entering into business. If the loss absorbs the profit we will not enter such a business. If we could find a business where it is all profit and no loss, every man that is able would invest in it. Now if we are so careful in temporal matters, does it not occur to you that we should be much more careful in matters pertaining to eternity? Sinner, you are in a business that has no profit, but all loss. If it were a temporal matter, you would forsake it as soon as possible; why not be as wise in eternal things and forsake sin forever? May God call forth your better judgment tonight and give you the power to act upon it because you know by experience that there is no profit in sin. We have but one life to live; do not squander, waste, and barter, it away. Come and invest your life in Christ,

where there is not a regret, not a loss, but where all is profit.

LOSS AT DEATH.

A life of sin is a total loss at death. It will not be long until you all will feel the chilly hand of death; its turbulent waters will dash at your poor, feeble feet; your cherished hopes will then have fled; your vision of this world with its pleasures will fade away; some kind friend will wipe the death dew from your brow and close your glassy eyes. I ask you, sinner, in the fear of God, can you then point to one profit in your life of sin? The Scripture likens sin unto sinking sand and miry clay. In the trying ordeal of death you will find no power to support you, but at the very time you most need help it will sink away and leave you to your ruin without time, without opportunity, and without God. Oh what a loss!

An infidel, a member of a club whose purpose was to refute the Bible, had been bold in his speaking against Christ and His doctrine. He made his boasts of his knowledge and research. He sneered at the ignorance, as he called it, of the Christians. One day he became suddenly ill. Physicians were called and they told him that he could live but a few hours. He became very nervous and alarmed. His fellow infidels heard of his sickness and state of mind, and, thinking that he might renounce his former position, they offered him much encouragement. The main point in their encouragement was this: stand by that which you have believed for years. The poor dying man looked up into the faces of his friends and said, "I would gladly stand by it, but can you not see that I have absolutely nothing to stand by?" That is the very nature of sin: it has no power to support you when you need it most. Will you let this be your unhappy experience in the hour of death—noth-

ing to stand on but sinking sand? Sinner friend, can you point me to any profit as you behold these solemn truths? For me, as one of old has said, Give me not an uncertainty for a dying pillow.

LOSS AT THE JUDGMENT.

Sin is a loser at the judgment. Methinks as I look out on this world, that I hear the trumpet sound; the busy cares of life are dropped and we all assemble bebefore the majesty of Him that sits on his eternal throne. Oh, think of the awful sight! You have wasted your life in sin. At the judgment you take your stand on the left hand. The books are opened, one name after another is called out in solemn accents, the last page is reached, the last name is called, and your name fails to appear in the book of life. You would then give the world, yea, a thousand worlds, were they in your possession, if your name were only there. Why not give up the world now and receive the assurance that your name is written there?

LOSS IN ETERNITY.

Sin is a loss throughout eternity. After the judgment you will take your departure to the place that was prepared for the devil and his angels. You will have all eternity to think this question over; you will have lots of time but no opportunity to change your condition. The rich man was tormented in the flame; he remembered, and he cried, but no help could be given. The great gulf was fixed, and there was no hope of crossing it. He had fared sumptuously in this world; he had had all that heart could wish, but the last account we have of him he was begging, begging for just a little water. Oh how poor! Oh, what loss! He gained the world, but he lost his poor soul. God help us tonight to consider our choice, as we look up and down the corridors

of despair, where infidels, degenerates, liars, thieves, murderers, rich and poor, high and low, all mingle their fruitless cries which bring back to them only the echoes from the walls of eternity. I believe we have fairly considered loss and I do not believe that any one has yet seen a shadow of a profit in sin.

PROFIT IN THIS LIFE.

I now desire to call your attention to the profit derived from a life of righteousness. The first point that suggests to me that serving God is profitable is this: God demands of us a life of righteousness. He loves us, and would therefore demand nothing of us but what is for our good. God so loved us that he sent his only begotten Son to this sin-cursed and benighted world to redeem man from sin and to reunite him to himself. He prepared a place for us to dwell with him through eternity. We can readily see that he would only demand the doing of those things that are for our profit. Is it not strange that men will leave the God that loves them to serve that old archfiend that hates every good that ever came to mankind and whose only object is to drag them down to ruin? Can you call to mind one thing that God demanded in your life that was not the best for you? Yea, search the whole world and you can not find one thing that God demanded that is in any way against your interests.

People generally pick up a great many things while in sin that God demands them to forsake when they come to him. Sometimes we may think that the demands of God are severe, but when we get through we always feel thankful that they are just as they are. By my own experience I know this to be true. I thought that I never would be able to give up the filthy habit of tobacco; I tried in my own strength and failed. When I came to the Lord I found it written, "Having there-

fore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. I was willing to give it up if the Lord would only deliver me from the appetite. I threw the tobacco away, and praise God! it went forever. I have never wanted it since. When I see that awful habit polluting the atmosphere, diseasing the body, and dragging the soul down to hell, I think, Who is it that would not appreciate deliverance? Thank God, I am free and free indeed. The Lord will do the same for you if you are under the power of that or any other habit, when you decide to give it up.

Not long since, while riding along the streets of a certain city, I saw some of the most ridiculously dressed ladies I ever saw in my life. Their clothing was so narrow that if they would have had to run to save their lives, they surely would have perished. I thought, then, What sensible lady would not appreciate deliverance from the bondage of such ungodly, unhealthy, immodest styles? Mothers and sisters in Israel, do you not consider it a great gain to be free from the tyrannical hand of the goddess of fashion? I am sure that if I should ask for an expression every saved lady in this auditorium would thank God that he ever demanded her to give up the world and worldly conformity. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2. Some people do not like the plain, narrow way, but I am glad that it is just as narrow as it is; I would not make it an inch wider if I could. You will never get to heaven with the world strapped on your shoulders; the Lord has a better way: a healthy body, a clear mind, and a rejoicing heart. I am quite sure that if the mothers and sisters of this fair land could visit the institutions for the maintenance of the feeble minded, and see the crip-

pled and idiotic children that often are the sacrifices to the ungodly fashions of our day, they would rise up as one mighty army against them. O Lord, hasten the day when good common sense will prevail.

If there was nothing beyond the grave, no eternity of bliss at the right hand of God, I should consider salvation the most profitable thing to devote my life to. When I look into the faces of my children, my wife, my father, my brothers in the flesh, and the thousands of brethren in Christ, I can not help but praise God for the influence of salvation on my life. When I go into a home where sin reigns, and see an old pipe on the mantle, a decanter on the buffet, the house scented with the mingled fumes of tobacco and liquor, the husband snappy and cross, wounding the feelings of his wife, the children fearing the wrath of a beastly father; and on the other hand I see the refining influence of the gospel which renovates the home and brings the children up in the nurture and admonition of the Lord, I can not but appreciate the value of salvation. Sinner, can you not see that salvation is very profitable?

A few years ago in a certain city a revival-meeting was being conducted. During an evening service a man came straggering into the house and down the aisle to the altar. Prayer was offered and the Lord rebuked the influence of the liquor, and saved the man's soul. The poor man was elated over his new-found victory and was very anxious for his wife to know of his experience. But he had often made a mockery of Christianity when intoxicated, so he invited the minister home with him so that his testimony would be confirmed. On the way home he explained how his home had been ruined, and that he now wanted to be reconciled. His explanation was complete and they arrived at the door. The newly converted man opened the door and stepped in, leaving the minister to follow. The husband's presence

struck terror to that home—the wife unlocked the rear door, the children crawled under the bed; but the husband with tear-filled eyes said, "Wife, I was saved tonight." She said, "John, I am afraid of you; you have deceived me so many times." The minister assured her that John was sincere. That family, that night, was united, husband and wife repeated their former vows, a family altar was erected, and a home once ruined became one of order and prayer. I consider that man's life in sin a total loss and you will agree with me that salvation was great gain.

Salvation is profitable because it is the only thing that completely satisfies the soul. Man has tried persistently to find something that would take the place of salvation, but with all of his efforts he has met with little or no success. His way of finding satisfaction always leads into bondage and only increases his cravings. All over our land are storehouses filled with those things by which man hopes to satisfy himself. In Louisville, Ky., you pass square after square covered with tobacco storehouses. What large city can you visit and fail to find breweries and distilleries? Thousands of barrels are the monthly product. Man hopes by these to find true satisfaction, but alas, it is ruin instead. Four hundred million dollars is spent annually for tobacco. With all that enormous expense, which many need for food and clothing, it only intensifies the cravings and debauchery of humanity. In the creation of man God reserved a place in his heart for himself. Mankind has tried to fill that place with rubbish, such as pipes, tobacco, snuff, morphine, worldly aspirations, and the pride of life; but from beneath it all you can hear the voice of the soul calling. Many have tried to hush this voice but it incessantly is calling, for God alone can satisfy. I have heard people say that they would give the world if they could only be satisfied. That is just what it requires:

give up the world, give up your sins, come to Christ, and you will find that which your soul craves.

PROFIT AT DEATH.

Salvation is profitable at death. Salvation is the only thing that we can enjoy in this world and also in the world to come. It is good to live by and good to die by. Your influence, money, friends, will be left behind when you leave this world; your bank account will be given to another, your name will be erased from the deed to your farm, and another name attached. Friends can accompany you to the brink of the river, but salvation will go all the way. Salvation has proved its value at the stake, at the rack, in the arena, at the chilly hour of death, and has always proved its sterling quality. It has stood the test for almost two thousand years and it will stand the test to the last one of Adam's race. I have trusted it in life; and, by the grace of God, I shall trust it in death.

PROFIT AT THE JUDGMENT AND IN ETERNITY.

Salvation will be profitable at the judgment. When you shall have crossed the river of death, and stand before the bar of God, salvation will again prove its value. When we hear those words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," oh, what an incalculable profit it will be. When those books are opened and our names are found written in the Lamb's book of life, would you then exchange your place for the world? The multi-millionaire would give his millions, yea, this whole world would be an insignificant and contemptible price. Would the pleasures of sin tempt you then? Oh, how inestimable are the blessings of salvation. After I have walked the golden streets a million years I will be unable to tell you its total value.

It will only be a short time until friends will wipe the death dew from your brow, the scenes of this life will fade away, eternity will loom in view. Choose you this day whom you will serve. Will it be sin in life, sin at death, sin at the judgment, and torments in eternity? or righteousness in this life, righteousness at death, righteousness at the judgment, and an eternity of unspeakable joy and pleasure? As for me and my house we will serve the Lord. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Amen.

God's Purpose to Save the World.

In the Auditorium, Monday morning, June 9, by Nora Hunter.

I feel like preaching this morning, first because God has called me to preach, and second because God has given me a message.

For quite a long while my way has been hedged up so that I could see no way open to preach the gospel. Satan hindered Paul, and he has hindered me. I felt such a desire to work for Jesus, and was so burdened over my circumstances that I scarcely knew what to do. I finally made this decision: though I am a woman, and my circumstances are peculiar, by the grace of God I will preach the gospel. As soon as I made the decision, God began working in a marvelous way, and soon my hands were untied. Praise God! I am not anxious to get in the pulpit; yet I am willing to do that, but I especially love to work privately with the oppressed and downcast.

If any of you here have bands and straps holding you from the work your soul longs to do, be encouraged; we will pray God to loose you from straps, bands, burdens, and debts. All the church are agreed for you that God will open the way and give you a door of utterance so that you may accomplish his purpose in this world.

My soul is so happy that I feel like flying away to the glory world, but I am glad to stay with the church on earth, not only to enjoy the good things, but to share in the battles and conflicts as well. The church has many conflicts, but so sure as she has a battle, so sure she has a glorious victory, for Jesus is her leader and he knows no defeat.

For our lesson this morning we shall read part of the

60th chapter of Isaiah. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Verse 1.

Thank God, the glory is seen upon his people today, not only upon individuals when they pass victoriously through the deep sorrows and trials of life, but upon every assembly in the world where Jesus is worshipped in the beauty of holiness, this glory can be seen. Over twenty years ago I saw this glory manifested in the assembly of the saints; it made me hungry for salvation; and ere long I was saved.

CHRIST'S GLORY AND WORK BEQUEATHED TO US.

When Jesus left this earth, he bequeathed us his glory, and the devil has never been able to stamp it out of existence. This glory does not consist in wild demonstrations and unseemly actions, although it may cause some to shout aloud the praises of God, and to leap for joy, while others weep or laugh. Sinners can often see it upon us as we meet and worship Jesus. God intends that sinners should see this glory upon the assembly of his people. There are some who have not seen this glory; their eyes are blinded and the gross darkness of this world has deceived them. May God in pity open their spiritually blind eyes. The Lord does not give us the glory to have for our own personal enjoyment alone, but that we may fill his divine purpose.

Have you learned what God's purpose is? When Jesus was in the world he saved as many as would believe on him. Now he has departed and his work has become our work; his purpose is our purpose—to save the world.

The devil also has a purpose—to destroy the world. The first prayer and purpose of a new-born soul is for the salvation of a neighbor, a friend, a brother. The devil's purpose is to destroy the zeal of God's people, and

to make them feel at ease while souls are sinking all around them.

God could have sent angels into the world to preach the gospel, but he chooses rather to save the world through a God-sent, Spirit-filled, human ministry. The work of this ministry is to preach the truth that gathers God's people from confusion and strife, and brings hard-hearted sinners from every walk of life into the one fold where they dwell in unity. We have a living illustration of this in the auditorium today. Here are hundreds of men and women from the United States and from foreign countries. They are here in the unity of the Holy Spirit, they stand for the truth in its purity, their hearts are aflame with the love of God, and with his divine purpose to save the world.

If we follow Christ's footsteps our hearts will be touched with compassion for those who are lost in darkness and sin. When Jesus' compassion was stirred for the multitude, he fed them. We must do likewise. If we constantly seek for the blessings to come our way, and do not diligently share up with our fellow men, we will grow lean in our souls and will finally lose the grace of God. We do not have to look far to find sin-darkened souls, for they are all around us. "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Verse 2.

The darkness spoken of here is, of course, spiritual darkness, and is prevalent all over the world; the light of the church but shines brighter because of this darkness. Let us read who is going to accept and walk in this light.

GOD'S PURPOSE TO SAVE MULTITUDES.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round

about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because of the abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee." Verses 3-5.

Here are great promises to the church. We should not minimize God's purpose by thinking that he intends to save only a very few, for we have a promise here of "kings," "sons and daughters," "abundance of the sea" and "forces of the Gentiles," coming and being converted. Praise God! Does it stagger our faith to talk of kings and presidents being converted? Lord, increase our faith.

How encouraging the promise of our "sons" and "daughters." I am much encouraged to expect the salvation of our children. Sometimes I meet with a dear friend's or fellow minister's son or daughter for whom I have prayed a long time, and am pleasantly surprised to find them saved and preaching the gospel. My heart is agreed in prayer for the gathering in of our precious children. Though they have wandered "far," God says they "shall come." Let us claim the promise.

The conservation of the natural resources of our country attracted wide attention when Mr. Roosevelt was president. Conservation is a good thing in the church of God. Some of our boys and girls are capable of filling places of honor in the world and the world recognizes this, and offers them many inducements. Let us do our best to conserve them, with all their energy and strength, for God.

When we find a brother or a sister who is cast down and discouraged, let us not conclude that because they have stumbled so much it is of no use to try to help them, and abandon them to their hopeless state. Souls

who have floundered much, when once established are useful in helping others. Let us patiently labor to conserve these dear souls for God.

We, as the church of God, have forces to conserve that we are not aware of, and only prayer can help us to find them. To illustrate, I will relate the experience of Brother and Sister J. W. Byers. The Lord gave them this promise: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. 2: 8. They at once began praying God to open the spiritual eyes of missionaries who had gone to foreign fields but were not properly enlightened as to the true way; also to help them to come in contact with any such sincere missionaries. In a marvelous way God answered their prayer and opened the way for them to correspond with Brother and Sister Jarvis, who at that time were caring for many famine sufferers, and whom the Holy Spirit was establishing in the light just as we enjoy it today. Praise God! We can but marvel at the way God works to unify his people and to thus fulfil his purpose, even the salvation of the world.

GOD'S PURPOSE OF CHURCH UNITY.

Let us not overlook this portion of the Scripture: "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged." This sweet unity is found in the church today. My spiritual weight is light, but with all the weight I have, I stand solidly for peace and unity. We can be in unity in name, embrace the same doctrines, and yet not be in the unity of the Spirit. Powerful as God is, he can not save the world through a divided church. We must stand in unity; we do stand in unity. Is that too strong? No! There may be some dear souls who are not in unity of doctrine, but if they keep submitted to God, and stand in the unity of the

Spirit, unity in doctrine will be the inevitable. The church is not only one in name and doctrine, but she is a unit to practise unity, to demonstrate unity to the world. It cost the life of Jesus to destroy division and to introduce heart unity into the world. It may cost you and me something to keep this sacred unity. It may cost us some bitter tears, some agonizing before God to get self, personal opinions, and ideas submitted, for we are exhorted to 'endeavor to keep the unity of the Spirit in the bond of peace.'

We may have some opinions about different matters, but if we keep them submitted, and do not contend over them, we can keep the unity of the Spirit. There may be some things that we do not understand, but if we continue in the unity of the Spirit, our understanding will be enlightened. What we correctly understand, we understand alike; for God is not the author of confusion, but of peace. Oh, what satisfaction, what glory, when we "see and flow together" in the church of God, where we are one in Spirit, in doctrine, in name, and in the purpose to save the world.

If we desire to get closer to our brothers and sisters, we should draw closer to our heavenly Father, and we will soon feel a sense of unity with the brethren. Good things come our way when we are in unity. How is it when we are not in unity? When we have a little shed of division or contention over us, the good things strike the shed and slide off, and we go hungry while our brethren in unity feast. Lord, smash the little sheds. For further proof of God's purpose to save the world through the unified church, we cite you to Acts 4:32. Because of the unity of the multitude on this occasion, the apostles received great power to witness for Jesus; great grace was upon them all. The poor had their needs supplied, and God added daily to the church, such as were being saved. A glorious result, was it not?

FAULT-FINDING VS. UNITY.

God is accomplishing wonderful things today through his unified church. All do not recognize this fact, for some have given place to failure-hunting, and they are too busy to see what is being done around them. If we look for faults, we are sure to find them. It is easy to find them in our most spiritual brethren or sisters, if we look at them with an eye of criticism. After a fault is discovered by this cruel spirit, it is magnified till it looks like a mountain, rather than like a mole hill. If you listen to this evil spirit, it will tell you the church is drifting, and will soon be wrecked and go to pieces on the rocks of pride, compromise, etc. It will whisper to you that the ministry will not stand for the whole truth, only a part of it. Do not allow this lying spirit to have one moment of your time, nor one little bit of space in your head or heart for a thought against the workings of the Holy Spirit. The almighty hand of God is moving, his power is manifested, and his glory is revealed in this meeting. How? In good feelings? Not alone in good feelings, but in the healing of sick bodies, the opening of blind eyes, the unstopping of deaf ears, and in the saving of precious souls.

There is a sort of wholesale picking spirit that causes many a soul to make sad shipwreck. Let us beware of it. A few years ago the devil tried to destroy the ability of the church to fulfil God's purpose. He succeeded in getting some among us to forget the perilous condition of this sin-cursed world, and imposed an influence that caused them to stop their rapid fire upon the ranks of sin and to turn and thrust at one another. This was quickly discerned and disposed of, but it took time to recover from this attack of the enemy. This same old spirit is around now, but, brethren, it is on the outside, and let us make it stay there, by living in the spirit of unity and keeping our hearts full of the dying passion of Jesus

to save the world. If any one here has this picking spirit, I know you do not feel good. It makes you bite and devour until it finally turns and devours you. The Lord make a clean sweep of these picking spirits.

Let us look further at the good things promised us. "Thy gates shall be open continually; they shall not be shut day nor night." Verse 11. No power on earth or hell can close these gates, and no man need to try to open them for Jesus has done that, and it is eternally decreed that they shall stay open. Souls may enter at any hour of the day or night.

"They shall bring gold and incense; and they shall show forth the praises of the Lord." Verse 6. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee." Verse 10. We need gold and silver to send the gospel to the poor. Here is our promise; let us lay hold of it.

GOD'S PURPOSE TO SAVE OUR ENEMIES.

"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet." Verse 14. We lift up our eyes and behold even those who opposed and oppressed us are bowing at our feet acknowledging that we are saved and calling us "The city of the Lord, The Zion of the Holy One of Israel." God not only fulfils this to the church, but to individuals. How good it is that those who were once our enemies may come into the kingdom of grace and sup with us at the table of the Lord. God help us to have faith for the salvation of souls.

A number of years ago I was in Brother Warner's company of workers, assisting in a meeting at Butler, Pa. The meeting was very good. A number of business men of the city were convinced of the truth. After our meeting closed, a man, very prominent in a popular

church, announced that he would show by the Scriptures that our doctrine was of the devil. God's faithful ones agreed in prayer that the Spirit of God should confound him. At the appointed time, a large congregation gathered to hear him. He arose, stammered a moment, then said, "I am either sick, or I have the grippe, or the devil is in me," and sat down. God fulfilled his promise. Praise the Lord!

God's purpose is the same now as it was on the day of Pentecost. Can we believe it? There are many here who need to have real faith exercised for them. Our souls will grow, and when we go home we will be a little taller and weigh a little more spiritually, for having exercised our spiritual energies. We can help to fulfil God's purpose by prevailing in prayer for souls in this meeting. I believe our faith is increasing a little more, not only that we may get good things for ourselves, but that souls who are in confusion may get the clear light of God.

GOD'S PURPOSE HINDERED BY SELF-INTEREST.

Is your heart so full of your own burdens and cares that you have no time to bear a burden for Jesus? We can get our personal trials, burdens, and cares thrust away and out of sight, and be able to see and feel the crying need of this sin-cursed world, if we decide to have it so. If we are weighted down with our own burdens, we will not have time to make friends of the people. Do not be afraid of winning the people to you. You must first win their friendship, or you need not hope for them to make friends with your Jesus. Do not despise the little opportunities you have. If you can not preach in a foreign land, you can preach to your neighbors and friends. Some would like to go and preach if they could fill a very responsible position, but are unwilling to fill an obscure out-of-the-way place. We should be willing

to fill the place God puts us in, and do with patience the most menial task assigned us. That is the position Jesus took, and he is our example. Shou'd we, then, seek to exalt ourselves?

"THY SUN SHALL NO MORE GO DOWN."

God's holy people are the same as they always were, have the same gospel to preach, the same faith to contend for, and the same salvation to enjoy. A few years ago I heard a lady say, "The holy people have surely changed. They are not like they used to be." Another lady said, "No, they haven't; the change is in you." These ladies were both believers in a popular religion.

If you have grave fears that the church of God is going down into darkness, let me read you a verse to encourage you. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Verses 18-20.

"Thy sun shall no more go down." What is the sun of the church? Jesus Christ, the King of Glory. Shall he go down? No, a blood-washed ministry will defend his doctrine and hold him up as the Savior of the world; even facing the bayonet hundreds in the church today would defend the gospel with their life's blood. God's people love the truth today as well as Peter and Paul did. If a spirit of division tries to creep in among them, the spirit of judgment will arise and expose it.

There are many in this audience who know what it means to be under the vigorous rule of sectarian institu-

tions. You have been enlightened and have forsaken the creeds of men, wherein there is "wasting, destruction and violence," and now enjoy the peaceable rule of the church of God. "I will make thine officers peace." We need not fear our brothers and sisters, for they love us so well that they are true and faithful to admonish and help us fortify the weak places in our Christian character.

Let us not lose sight of God's purpose—the salvation of the world. The enemy has gained a point upon us when he gets us to stop pouring out the truth against sin, and quibble over some trivial thing that amounts to nothing. When we quibble and argue about things outside the Bible, we talk ourselves empty; we have no message or burden for souls, and wonder what has gone wrong, when the wrong is in us and we do not know it. God help us to stand on the Word only. Where the Word is silent, let us be silent; where the Word speaks, let us speak with authority. If we will do this, it will save us and those that hear us from trouble. If there is an issue on hand, you and I can accomplish more on our knees than by talk. Let us tarry before God and pray much. Prayer and faith will move mountains. Let us be diligent to fulfil God's glorious purpose in every detail.

Setting the Right Example.

In the Auditorium, Monday afternoon, June 9, by H. M. Riggle.

In Phil. 3:17, I read, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." In 1 Thess. 1:6, 7. "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia." In 1 Cor. 11:1, "Be ye followers of me, even as I also am of Christ." And in Phil. 4:9, "Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

These four texts introduce the subject that I feel the Lord will be pleased to have me present to you this afternoon. I realize the solemnity of the occasion and my responsibility before God. Never in my entire ministry have I felt more utterly helpless, more dependent upon God. I desire that God will get glory by the presentation of his truth, and that when this service is ended, we shall all be enlightened, helped, and benefited.

PLACE AND MISSION OF THE CHURCH.

We are saved, my brethren and sisters, not merely to escape hell and gain heaven, but to fill the place and perform the work that God has assigned us. Many people have no higher ideas, and it seems that their comprehension of a Christian life and experience reaches no farther, than simply that God has saved them that they may escape the punishment and the damnation of hell, and to be so unspeakably happy as at last to gain and enjoy the bliss of heaven through an endless eternity. It is true that, when we are saved from sin, we are saved

from hell; we are saved from that punishment that really was due us and that we justly merited because of our rebellion against the law of God. I am glad to say that every one who is a possessor of salvation is not only saved from his past life of sin, not only saved from what might have happened in the future of his life here should he have continued in sin, but, thank God, saved from the punishment of an unending hell. Salvation comprehends that, and, moreover, it grants you heaven and all its glory. But there is more in it than this. We have a mission to fulfil. I pray God to lay the responsibility of that mission upon our hearts and to help us to fulfil it, realizing that we are traveling to the judgment and are soon to meet a just God, who will require of us that which is committed into our charge. What, then, is our mission?

EXHIBITING THE CHARACTER OF CHRIST.

When saved, we are to exhibit his holiness, purity, and righteousness before the eyes of all with whom we come in contact. That is what we are here for. Jesus Christ is not here in person, but his church represents him in the world, and is intended to be a medium through which he can disseminate light and truth and salvation to the darkened hearts of men and women. When people behold our lives, they should see Jesus. That is what Paul meant when he said, "For me to live is Christ; and to die is gain." There needs to be less of self and more of the Christ-life. More "Christ within" and more Christ "put on." "Christ *in you* the hope of glory." We need to be filled with the spirit, love, and power of Jesus Christ every day we live. Thus we shall scatter smiles and sunshine all along life's pathway.

ATTRACTING MEN TO CHRIST.

O brothers and sisters, are you living so that you may attract men to Christ? Jesus said, "Let your light so

shine before men that they may see your good works and glorify your Father which is in heaven." What a responsible position! and yet, brother, sister, that is our place in the world. As people see the life of Christ demonstrated in us, they will be won to him. They will see the Christ-life in us, and it will make them hungry to attain to the higher and better life. There is as much difference between the life of the holy and pure and those who live in sin as there is between heaven and hell.

A GAZING-STOCK.

Some people, when they get saved, remark, "I wish people would not watch me so closely." That is what you are saved for. When you get saved and step out before the world, you are like the man who goes to the fair with his products and puts them on exhibition. He doesn't take the poorest products, but puts on exhibition the very best. And if his potatoes take the premium, people say to each other, "Let us get some of those," and ask such questions as, "What variety is this?" "How many did you raise to the acre?" They want some for seed. The manufacturer who takes his sewing-machine or his reaper or whatever the product of his factory may be, puts on exhibition the very best he has. The machine that does the best work and takes first premium will attract people's attention. Wives will say to their husbands, "Did you notice such and such a machine? It took the premium. Say, when we get a machine, let us get that kind." We are like the sewing-machine or the reaper on exhibition. God has put us before the world on exhibition. People come and look. They have a right to examine our lives and to scrutinize them very closely, very minutely. The Bible says that we are a gazing-stock. As people look at us, they see Jesus. They see something better than this old world of sin offers, and so they say, "If ever I get religion, I want

his kind." Oh say, there is a reality in this. I pray God to help us as individuals and as the collective body of the church of God in the world to feel more keenly this responsible position in which God has placed us. Let us do our very best, by the help and grace of God, to exhibit publicly that pure life of Christ, so that men may be attracted to him. "Ye are the epistles of Christ, known and read of all men."

People, generally speaking, do not read their Bibles. Go to the homes of the people, and you will find a thousand newspapers to one Bible. While riding on the cars, how many people have you seen reading their Bibles? People read the papers, but not the Bible. Do not understand me, that I discourage reading newspapers. But if people read the Bible half as much as they do the papers, they would be better acquainted with it. To worldly people the Bible is a dry book. They are not interested in it. But there is one thing they do read, and that is your life. That is one thing everybody reads. Says one, "I thought I lived to myself." No man lives to himself. The eyes of the world are turned upon you. You are a gazing-stock, "a spectacle unto the world, and to angels, and to men." You are to step out before the world, so that when they read your life, they read the Bible—the Word of God. If they will not read the written Word, they will read it in you. They can read the living epistle, the life of Jesus Christ and the truth of the Bible before their very eyes. And the people expect to do that.

In the sectarian realm of dead, formal worship, men can do many things that are wrong, and people think nothing about it. Sectarians can get angry, fight, lie, swear, and quarrel at home with their wives, and so forth, and little attention is given to it. They can chew, smoke, and dress like the world, and nothing is thought about it. But let one of God's saints deviate one iota

from the plain path of divine truth, and it creates a general stir. People will say, "Did you hear what John Jones did?" Why do they expect so much more of us? Because we profess a higher life. Oh that God will make us feel the responsibility of living a Christian life! Demonstrate before the world the life and character of Jesus, so that as they see our life, they will read the Bible just as it is. I wonder how many of us have been converted and led to Christ as the result of the godly life of others?

ADORNING THE DOCTRINE OF CHRIST.

I heard the present truth a good many years before I fully accepted and embraced it. There were a few folks in our community that did embrace it. Their lives were such that they convinced me there was something in it. When the preacher came around to preach it, what made it beautiful to me was to see men that lived it out before my eyes—the very truth he preached. They confirmed the truth; they beautified the gospel to me. As a result of their lives, my heart was won to Christ. I remember that when I was a young man, I said, "If ever I get religion, I want their kind." I carried that conviction in my heart until I got ready to surrender myself to God.

Paul says, "Adorn the doctrine of God our Savior." We sometimes sing, "Are you adorning the doctrine?" Do you know what that means? Do you know what is comprehended in that Bible truth? How do we do that? By our experience and life. To the general class of men in the world, there is very little in the Bible of interest. You can hardly attract their attention to it, for their minds are filled with so many other things. Do you know what will make the truth of that book beautiful and attractive? Our having the experience it teaches, and living the truth of it right out before them.

In a series of meetings held in Nebraska (by Brother Speck, I believe) two men came to the altar one kneeling at one end of the bench and the other at the farther end. Both confessed that they had a very humiliating duty to perform. Finally each promised to do all that God required, and they were both gloriously converted. The next morning one hunted up a stolen ax and started for his neighbor's house. When he was about half way, he met his neighbor with a log-chain. They exchanged greetings, both praising God that they had found Christ. Then the one began in shame to confess that he had stolen his neighbor's ax, and the other confessed that he had stolen his neighbor's log-chain. They asked each others forgiveness, exchanged goods in the middle of the road, and each took his own tool home. Don't you think that when those brethren afterwards met in meeting, they had confidence in each other? That is adorning the doctrine of restitution.

About twenty years ago, while I was conducting a series of meetings in Indiana Co., Pa., an old gray-haired man came to the altar. It seemed he could not find God. As we talked to him, he finally said, "Wife and I raised a big family of children, and in our old days we got to quarreling and fighting, and as a result, separated. She has one farm and I have another." They had lived apart for about ten years. I said, "I tell you, Father R—, you need to go and get reconciled with your wife." "No, sir," he replied, "she was to blame. Mean woman, I couldn't live with her." I said, "The idea of you and that woman living together and raising up a family of children, and now in your old days separating. You go and be reconciled to that wife of yours." Finally he said he would. The next night the house was filled with people, and the altar was filled with seekers. As we pressed the invitation, I saw an old man coming down the aisle and an old lady following

after him. They knelt down side by side at the altar. It was this man and his wife. Soon they were both weeping, each crying out, "I am to blame!" "I am to blame!" "O God, forgive!" As they confessed their sins, God gloriously saved them. It was a happy reconciliation, and they lived together a number of years after that. Many happy seasons did my wife and I spend in their home. Their home was truly a happy one. They both died in the faith. That is what beautifies the doctrine.

When we preach the gospel of sanctification, do you know what will adorn that doctrine? For men and women to get a Bible experience of sanctification and live the life before the world. In Leechburg, Pa., was a desperate, wicked man, but he was converted. He was bold in meetings to testify that he was sanctified. One day a wicked man struck him a hard blow on the side of his face without cause. The brother turned the other cheek, and said, "You may strike that, too." The man fell down and said, "O Mr. K—! I have committed an awful sin. Will you forgive me? I have struck a holy man." That is adorning the doctrine.

There are some fellows claiming to be saved and sanctified, who, when you cross them, are like a cat when you brush its hair the wrong way; they are ready for fight. O brethren, there is nothing like that in you when you are sanctified. There is peace. That old nature is gone. There is no room for jealousy, envy, evil surmisings, hatred, pride, and retaliation. The love of God is shed abroad in your heart. You will love your worst enemies with a sweet, tender affection. You will be able to manifest it in your looks and in your tone of voice. There are some people who can look daggers at you. Sanctified people will look as sweet and their tone of voice can be as calm under pressure as at any other time. That is adorning the doctrine.

RIGHT EXAMPLE AS TO UNITY.

When we preach and profess unity, let us show it in our lives. I will say, God being my witness this afternoon, that before I will lower the standard of the Bible unity, this head shall be severed from my body. Brethren, let us stand for the unity of the Bible. Let us stand against division of every kind and live in the bonds of peace, so that, with the primitive church, we shall all be of one heart and soul, and present to the world a blood-washed army of soldiers of the cross. Adorn the doctrine of unity. The apostles "were all of one accord in one place," and "the multitude of them that believed were of one heart and of one soul." That blessed demonstration of unity in the primitive church convinced the world and also resulted in the manifestation of the power of God. God help *us* to demonstrate it before the world. Stand for the unity that belongs to the church of God universally. That doesn't mean that the saints of one or two states should get together, nor that two or three or a dozen preachers should have a little unity of their own. It means that we are to be in unity with the body entire. You will find me with the body entire. I am a member of that, as well as of the assembly where I live. "By this shall all men know that ye are my disciples, if ye have love one for another."

THE IMPORTANCE OF RIGHT LIVING.

"Those things which ye have both learned, and received, and heard, and seen in me, do." "Be ye followers of me, even as I also am of Christ." The duty of every man and woman in the church is to live right. I want to impress upon you the importance of right living: first, in the home; secondly, in the church; and thirdly, before the world at large. I want you to listen attentively. Do not receive this merely as the word of

man, but as the word of God. I am only God's messenger and a very unworthy messenger at that.

IN THE HOME.

The Apostle Paul said, "Show piety at home." The first place to demonstrate that you are a Christian is in your home. People who do not live right at home are not fit to profess abroad. Many people come to camp-meeting and when the rich blessings fall, wonder why they do not get their share? Their troubles at home hinder.

Husbands should be examples to their wives, and wives should be examples to their husbands. You, of course, have human weaknesses and difficulties to overcome; but when it comes to the main principles in life, you can live right. You can command the confidence and the respect of your wife or your husband. Sometimes a husband will say to the preachers that have come into his neighborhood, "I wish you brethren would go to my home and talk to my wife. I should be so much rejoiced if she would get saved. Will you go home with me?" The ministers comply with his request. The next morning one of them says to the wife, "Would you not like to be a Christian? Have you been attending our meetings?" She answers, "I have attended some of them." "How does the truth impress you?" "All right." "Then, why do you not come along with your husband and serve the Lord together?" "My husband!" she exclaims, "You get him right, and I will feel more like it." "What is the matter with him?" "If you were around some morning at six o'clock, you would know how mean he is." There are some wives of the same kind. They ask the preacher to go home and talk to their husbands. Ah! in many a case the husband has no confidence in his wife's profession. She is a contentious woman. It is not that way when you get saved. God wants men and women

to live right at home—the husband to live so before his wife that he will command her confidence, and the wife to live likewise before her husband.

Are you forbearing? The Bible says to forbear one another in love. Perhaps you and your wife are not exactly of like disposition. Have you learned to forbear? Let me give a bit of advice to young married people; it will do the older ones good, too. Study each other's natural dispositions and make-up, then forbear one another in love. If you are both positive in your make-up, what do you do? Do you get tried over each other and contend for your own way? You will have trouble between you if you get too positive. I am positive and have a positive wife. Two positives must learn some things. We have learned to forbear and to submit to each other. That is the way for you to do it. If you do not, there will be trouble. "Forbear one another in love."

That is a good thing to do in the church. We are not all of the same temperament. There are brethren whose temperaments are such that they simply flow together. Do you remember Peter, James, and John? There was something about these three that caused Jesus to select them to go with him to the mountain and other places where the other nine were not permitted to go. Did the others get jealous and quarrel over this? There is no record of such actions. If there is some body in the church that is not of the same temperament as you, forbear in love and do not bring in division and lack of confidence. There is something here to be learned. Two brethren work together; one is slow and particular, the other fast and not very particular. They will inevitably have trials over each other. They must forbear in love. Once when I intended to hold a meeting at a certain place, I sent the tabernacle ahead. The brother I sent it to was one of those easy-going fellows.

When I arrived, he had nothing ready for the meeting. I said to him, "You must get something ready for the meeting tonight; get the seats, etc." He said, "A-l-l r-i-g-h-t"; but it was hard to get him to stir. What I have to do, I do with all my might. If ever a man was a trial to me, he was. The devil suggested that if he had salvation he would not be so slow.

FORBEARANCE AND SUBMISSION.

The Bible tells us to forbear one another in love; to suffer long and be kind. Some people can suffer a long time, but the thing is to be kind. In the church and in the home, people need to forbear one another; to be long-suffering, kind, and submissive. Suppose you make a mistake. Are you willing to correct it? Some men are too proud and stubborn to ask their wives' forgiveness. They think that would be below the dignity of their position. They say by their actions, if not in words, "My wife belongs down at my feet." If she had belonged at your feet, God would have taken the bone out of the foot. God was wise when he made the woman. He took a rib out of the side, and she belongs right at man's side. Wife, you do not belong at the head, either. The bone was not taken from the skull. You belong at his side. That is where every one belongs—side by side. Every man should love his wife and give her a place at his side. Correct your mistakes.

Do you remember that time when it did not go as smoothly as it might over some little thing that occurred. It was at a time when you became a little careless in prayer. That night, about two or three o'clock, you and your wife were suddenly awakened by the cries of your little child. It was near death. You had to get hold of God or the child would die. Do you remember that when you knelt by the bedside of the child everything was dark around you; you could not pray through

it? The Spirit of God began to point you to those harsh words. Then what? If you did the right thing, this is what you did: You said, "Do you remember, dear, that little misunderstanding we had the other day? I spoke too sharply. Will you please forgive me?" By that time she got her arms around you and said, "I wasn't as submissive as I should have been. Lord, help us to be more humble and submissive." Then the mists and clouds disappeared, faith took hold, and the child was healed instantly. Say, that is the way to live; only it is better not to wait until the child has to be stricken. Live close enough to God that you can make your mistakes right at once. If such things do not occasionally occur in your life, one of two things is true of you: either you are living to a higher standard than most people, or you are living so far away from God that your conscience can not talk to you. Holy men and women will frequently have occasion to submit one to another. Be "tender-hearted; forgiving one another, even as God for Christ's sake hath forgiven you." This was not written to sinners, but to saints.

Some people are more of a nervous temperament than others. Some have trials on one line, and some on another; but God help us to correct every mistake, to profit by the past, and to do better in the future. I do not lower the standard in preaching this way. Respect and honor each other. Love one another. Your honeymoon can continue when you grow old and gray. Some people's honeymoon lasts only a few months, but mine is going on yet. Live right in the home, be an example; be submissive; live to please each other. In a little while this journey of life will be over, and you will have to look into each other's face for the last time. One of you will follow the other to the grave. The casket will be lowered, and you will cast your bunches of flowers upon it and strew them on the grave. My Lord, help

us! It would be a good deal better to strew the flowers of kindness in this life.

Parents, set the right example before your children. The greatest revival needed today is the revival at home, around the family fireside. This is where it needs to begin. If you want a revival in your community, start it at home. Begin to bring your dear ones to Christ. My God, help us to feel this responsibility! What an awful thing it will be to look into the faces of our own dear children and know that they died without Christ! Some of these days you will see some of your loved ones carried to the grave. It will be too late then. We ought to spend time while they are living, and do what we can to bring them to Jesus. Sometimes children think that we are harsh, when we hold them in check; but, brethren, I pray God to put it on our hearts to use every effort in our power to restrain them from going into the ways of sin, and to help to live so before them that they will be won to Jesus. Mothers, let me say something for your encouragement. Sometimes mothers spend a whole lifetime toiling from early morn till late at night to raise a large family. They never get away from their cares and work. But in that busy home the mother lives a Christian life. Often she feels discouraged, seeing no fruit from her prayers. Her children go out in sin. But the mother lives a Christian life before them. Maybe she passes into eternity without seeing the fruit of her faithful life. Years afterwards a wayward son gets into trouble. The first thing that comes to him is the prayers of a Christian mother, and he gives his heart to God. The daughter likewise. God calls them into the gospel field; and as they labor, many are saved and some are called to the ministry. Thus the influence spreads wider and wider until thousands are won to the truth. This all had its beginning in the quiet home of a sainted mother. That mother who lived and died

without seeing the result of her godly life will reap golden sheaves in the great eternity. God help us to live right at home! Your conduct will reproduce itself in the life of your offspring. Then train up a child in the way he should go.

I wish that I could dwell longer on this subject, but I must pass on to the consideration of our being—

EXAMPLES TO THE CHURCH.

First, the ministry. The ministers should be examples to the flock. A preacher should by example lead his congregation to a higher life. He should be humble. A preacher that rules with a rod of iron, will not be loved by his congregation; but he that is humble and gives his life as a sacrifice, going to the homes of the brethren and in tears laboring for their welfare, will endear himself to them, will win their confidence and respect. Like priest, like people. Fellow minister, your congregation will be very much like you. Paul said to Timothy, "Be thou an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity." Says one, "I wish my congregation would be more liberal." Be more liberal yourself. Brother Cole said to the congregation at Chicago, when the work first started there, "Brethren, I am willing to lose my reward in heaven on the line of giving, by telling what I give, if I can thereby stir you up to do something."

God wants us to be an example in holy living. A preacher that is all the time out of harmony with God and his flock is no example. "The things that ye hear and see in me, do." That is the way to live. Every preacher should be able to say to his congregation, "Follow me as I follow Christ." "Well," says one, "I should not think people would pattern after me." Yes, people follow in one another's ways. It is the easiest thing in the world to pattern after one another. There is no

use to deny it; it is a fact. We do pattern after each other more or less, and it seems unavoidable. Hence the importance of setting a right example. Just to give you an idea. Some, instead of addressing the Deity in reverential terms, as "thou," "thee," and "thine," address him in every-day terms, as "you," "your," and "yours." Some one set it forth as bringing God down closer to us. Do you know it was not long until that spread all over the states? We should address God reverentially. God is not a man. Of course, to use the common pronouns is not a sin in prayer, but to me they do not sound just proper. It is so easy to follow in each other's ways. God help us to set the right example.

Not only ought ministers to be examples, but each believer ought to be an example to his brethren and sisters. We should be a pattern to one another in prayer. If every brother in the church prayed as much in secret as you do, would the church be noted for spending much time in secret prayer? If everybody prayed as much in public and in family worship as you do, would your congregation be a praying congregation? Think of it.

We should be an example also in spirituality. If all the brethren in your assembly were as spiritual as you are, would you have a spiritual assembly? If everybody took hold as much in the public services as you do, in testimony and devotion, would your meetings be spiritual and lively? If everybody were as instant as you are in testimony meeting, would it be more lively? I tell you, the man that is spiritual comes into an assembly full of glory and life, and his influence is felt. When a man who is not spiritual comes into contact with a spiritual people, he will feel it. It will stir his heart to get the same experience. Says one, "Our meetings are dead." Do you know why they are dead? There is a dead meeting in the graveyard, also, and the reason is, there are dead people there. It takes dead people to

have dead meetings. If you want a good Holy Ghost meeting, get filled with the Holy Ghost yourself. The very condition you are in will make your meetings. Are you an example in spirituality?

Are you an example in liberality? Says one, "Do not touch that. Preach anything else, but do not preach that. That is like Babylon." If it hurts you, you are like Babylon. It does not offend when people are spiritual. Spirituality is conducive to liberality, and liberality is conducive to spirituality. Are you an example in liberality? If everybody gave as much as you do, how much would the missionaries get? Would our missionaries get along well and have plenty, or would they go on half rations? How is it? If everybody had given just as much as you have in the last year, how would the financial end of the work prosper? If everybody had given the same amount as you have during this meeting, would the expenses of the camp-meeting be met? If everybody gave as much as you do for the support of your home pastor, who preaches to you the word of God, would his family have plenty to eat? If everybody went over to the pastor's home just as often as you do with a sack of flour, a ham of meat, a basket of groceries, a dollar bill, a sack of feed, or a load of hay, how would your pastor fare? If he were no more faithful in preaching to you the word of God than you are in supplying his temporal needs, how many sermons would you hear? Let me talk to you preachers. If everybody had given as much to the cause as you have during the past year, how much would the cause of Christ spread in the earth? I find the more liberal I am toward the cause of Christ, (and I give all my time besides), the more God helps me. He will do it for you. Are you an example? If not, I pray God to stir you up. God wants us individually to be an example in dress also. If everybody dressed as plainly as you do and

kept as separate from the world as you do, what would the church be? Are you an example? Brother and sister, I want to say to you that to the end, when the blazing light of heaven will reveal the coming of Christ, God is going to have a clean people. Let us each be an example in dress.

When the inside gets all right, the outside will be all right, too. The greatest sin in the world today is pride. It is sending more souls to hell than liquor. Pride is taking its millions down to perdition. God help us to stand out against it! When you get real Bible salvation, your pride will be gone. I like to see penitents at the altar strip the rings off their fingers, and take the plumes off their hats—act as if they meant business for God. If people are taught right, that is the way they will often do.

Are you an example in these things? Could you say to the brethren and sisters, "Follow me as I follow Christ"? I have never stopped preaching this straight way since I began, and I expect to continue so to the end. Some one reported that all the saints in the East had drifted under a great compromise. I wish to clear myself from that report. Not a word of it is true. There is not a congregation, so far as I know, of which a single saint wears plumes or flowers. You will find the people in my State (Pennsylvania) as clean and straight as they are anywhere else. I want the people to know that we are standing by the old land-marks. If you hear anything contrary to that, do not believe it. God wants his people to be examples. The course of this old world is downward; we must go up.

Be an example in spirituality, in prayer, in temperance, in fact, in every Christian virtue and duty. Let us stand together for the faith of the gospel, for the good old-time religion, as it was in the apostles' days. When the Free Methodists speak of the "old-time religion," they

allude to Wesley's time. When we speak of "the old-time religion," we go back to the time of Christ and the apostles. There is where we stand—where Christ and the apostles stood. That is where the stream was clean. I thank God this afternoon for the old-time salvation.

EXAMPLES TO THE WORLD.

You are "a spectacle unto the world, to angels, and to men." On the stage persons are expected to perform their part of the drama in a way to attract man. We are a public theater. God help us so to live before men that they can see Christ in us. Let us practise what we profess, so that when they see in us the life of Jesus and the doctrine of the gospel demonstrated, they will be won to Christ. That is what I desire to do. The greatest desire of my life and heart this afternoon is to be a good minister of Jesus Christ. I am not talking just to fill up time; I want you to know that I feel just as I have preached to you. Life is too short, eternity too long, to spend our days in any other way.

The importance of right living will be fully realized when the shadows of death are gathering about us; when the sun of life is setting, and the scenes of earth are fading from our view; when the realities of eternity are breaking upon us. Yes, right living will bring consolation and sweet assurance in the hour of death. Death will not be a cold, sullen stream, whose turbulent waters will splash at your feet. No; it will be but the "valley of a shadow," through which Christ will lead you to bright realms beyond. I look up the shining pathway of my Christian life, and this afternoon I can see clear through to the end. I see a beautiful gateway with a wreath of flowers around it and angels singing on the other side and waiting to carry my spirit into the paradise of God. There is nothing like living a Christian life. In the great day of judgment, when with the millions

of the ages assembled before the tribunal bar of God, right living in this world will give us boldness to stand. Amen.

God's Justice and Mercy.

In the Auditorium, Monday evening, June 9, by W. T. Seaton.

"To whom then will ye liken God? or what likeness will ye compare unto him?" Isa. 40:18. God is beyond our comprehension, yet in Matt. 5:48 we are commanded to be like him. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection is at least one attribute then that God is pleased to give to man. We must be perfect if we shall ever see the face of God in peace. How holy must we be? If we possess holiness at all, it is that which emanates from God. When God gives us that holiness, it is the same as that which he possesses.

God is the fountain of holiness. From him everything pure must emanate. Where God is there is purity. What made the ground holy where Moses was standing? Was it not the presence of God? The thought of God's being holy, suggests his opposition to sin. God being infinitely holy, he must be infinitely opposed to sin, to everything that is contrary to holiness. Since God Almighty is opposed to sin, the more like God you and I become, the more we hate sin; and the closer we come to God the farther we get away from sin. On the other hand, the farther away from God we are, the more readily we embrace sin. The more of God we get into our souls, the more we lose sight of this world of sin.

From Hab. 1:13 I read: "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" God can not behold evil, that is, he can not look upon iniquity with the least degree of tolerance. He can not recognize it, and wherever we find God, we find him infinitely opposed to sin.

God's attitude toward sin is expressed in Heb. 1:9—"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." There are some in the world who claim that God is too good and too merciful, too long-suffering to sentence man to eternal death, or to allow such punishment to come upon him, thus presuming upon the goodness of God. God is good, and long-suffering—that is the truth; but God also possesses another attribute—justice. We must not overlook that fact.

THE JUSTICE OF GOD.

The judgment God has dealt out to us is just as pure and holy as his character. Paul warns: "Behold therefore the goodness and severity of God." Rom. 11:22. There is great danger in presuming upon the mercy of God. God Almighty could not be a God if he should sacrifice this attribute of justice, by failing to execute judgment to whom judgment is due, and justice to whom justice is due. God commands us to give tribute to whom tribute is due, honor to whom honor, fear to whom fear. He works on the same principle. The severity of God's judgments are exemplified in his dealings with Adam. His sin was, in our estimation, the least sin which could be committed; but in God's estimation there is no difference in sins. Adam's sin was of such a nature that it caused no pain or displeasure to any creature of God. I mean individually or personally; yet eternal death was passed upon him and his posterity. Dear souls, let us not overlook the fact that God is a God of justice.

"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. 2:4. God could not tolerate sin in the glory world.

When we consider God's justice, when we behold the

nature of God's holiness and the nature of our sin, the very best of us have been sinful enough to have deserved everlasting punishment. The justice of God would have sentenced us to destruction. Eternal death was ours. Why? Because we violated the Holy Law of God, and infinite justice says we are all worthy of everlasting damnation. We are presuming upon the mercies of God when we think God is too good and too merciful to let us go down to destruction. Men today are running over God's mercy, ignoring God's Word, and rejecting the Lord Jesus Christ, saying that he will not suffer us to be lost. But if we fail to utilize the privilege that God places before us, if we fail to utilize the means of grace God has devised for us, we become responsible for our own souls; and when we lift our fruitless cries in the flames of everlasting damnation, we can then say, "I have come here of my own accord. God tried to deliver me; he did all he could to keep me out of this place." Neither will any soul in the flame of destruction ever think of accusing God of being unjust. No one will ever cast reflection on the purity of God and the righteousness of his judgment. If you could interrogate those lost souls and ask how they feel, not one of them would say that God is unjust. Why? Because they know they violated the law of a just God.

THE MERCY OF GOD.

God has another attribute aside from his holiness and justice. It is his infinite mercy. If God had let us go forever and had extended no hand of mercy to save us, when we strayed from him, he would only have been just. But to do so he would have sacrificed entirely his attribute of mercy. God is a merciful God. Mercy is as prominent as justice in God's dealings with man. In order to leave men without an excuse in the final day,

severe judgment has been suspended temporarily, that mercy may extend to us the privileges of salvation. "Today is the day of salvation," which means the day of mercy. Justice says eternal damnation is theirs; they are worthy of death, of everlasting punishment. But Mercy says, I can not afford to see them go. I will deal mercifully with them. I must give them another chance to be saved. God could manifest his mercy in no other way than to give his Son, which is the embodiment of mercy, the hand of mercy stretched forth to save. Man had no opportunity of salvation, no possible way of escaping the justice and judgments of God had not mercy planned a way of escape. But God manifested his love and mercy toward us, in that while we were yet sinners, Christ died for us. God sent his Son to bless us in turning us away from our sins, lifting us up and drawing our affections back to him again. Jesus Christ came to manifest the real design and purpose of God. His life's work expressed God's will to man. He became the Word of God, the mouthpiece of God, to speak in God's stead, to testify to the world of their evil.

Yes, God is a merciful God, but justice and mercy can not reign at the same time. It is just, that the guilty die. But that he might show his love to man, God withheld judgment for a while and sent Jesus Christ on a mission of mercy, to give us an opportunity to come back to God again. But just as sure as that law made by a just God is broken, the penalty must be paid. Somebody must die in order to meet the demands of justice. Thus Christ as a substitute, died in our stead.

In Luke 13:6-9 we read of a fig-tree, upon which the owner had for three years sought for fruit, only to be disappointed. The keeper plead when ordered to cut it down, "Let it alone one more year; I will bestow upon it special care; if it still remains fruitless it shall

be cut down." Sinner, this means you. The fruit that you are to bear to Christ is holy fruit. You have been unfaithful. God's justice orders you cut down. You are not worthy of God's earthly blessings, but Mercy pleads, saying, "Let us give him one more opportunity for salvation." While no doubt this parable has a special application to the Jews, having been spoken directly to them, it indirectly applies to you. God deals with all men properly and prudently, and with all alike. If God Almighty should execute his judgment after giving sinners three years to repent, it would be presuming upon the mercies of God to continue longer in sin.

NEGLECTING GOD'S MERCY.

There is awful danger in putting off salvation during life and risking calling upon God in your dying hour. A godly sorrow is essential to repentance unto salvation. No man can repent except through a godly sorrow. Now is the time to get saved while we have the opportunity and have our minds. The thief on the cross may never have seen Christ before. He had been forced into his presence; but he looked upon Christ and beheld in him the attributes characteristic of the God of heaven, he said, "Lord, remember me when thou comest into thy kingdom." If in the hour of death you can with faith plead God's mercy, he will save you; but if, having rejected God all your life, having in childhood days played around your family circle with mother's old Bible on the center-table, heard the pleadings of the people of God, and listened to the Spirit of God, you then come in your dying hour, saying, "Lord, I come to thee now. I want help. I want to evade damnation." You will be likely to find it difficult to obtain mercy, because of lost opportunities. The thought of punishment is horrifying. The flames of destruction are before you, and the very thought of going into it is terrible.

Most generally that is the reason why men call upon God under such circumstances and not with a godly sorrow. If man could get the judgment of God out of their minds for a while and let their minds revert to their life of sin, it might create in them a real godly sorrow for sin, and they might get saved when they are facing death, though it is a dangerous thing to defer repentance till then.

While God is long-suffering and merciful, his judgments also are sure. Twelve months ago perhaps mercy plead for some one here, "Spare them one more year." One more year is passed and the camp-meeting has begun. God has spared your life another year, giving you another opportunity to repent. God may extend to you no longer this opportunity. His judgments in times past have been executed in different places and in various ways. From the days of the flood down to the present time, the judgments of God have been mixed with his mercies. When the Lord destroyed the world, eight persons were the subjects of his mercies. When God's judgments visited Sodom there were a few that were saved. Today God mixes mercy with his judgments. But there is a day coming when God's judgment and wrath will be poured out without mercy. Mercy's day will be past.

The very day he steps off his mediatorial throne this world will be without a Savior. You may plead to God to spare you and give you one more chance. He will have to say, "The day of mercy is gone." There are no more opportunities to get saved. You have slighted the last hope of mercy! and the Savior, the one who has been extending mercy, now grasps the scepter of justice, ascends the Judgment throne and becomes our judge. You then will stand before the tribunal of justice without any one to plead for you, or show you mercy. Oh, while mercy is pleading, come!

Divine Law.

Address to Ministers in Chapel, Tuesday morning, June 10, by D. O. Teasley.

Anciently those men who gave themselves to the study of the law were called "Men of the Book." A pious man, when dying, said to the watcher by his bedside, "Bring me the Book." "What book?" inquired the watcher. "There is but one book," said the dying man; "bring me *the Book.*" However many books the world may contain, there is, to the Christian preacher, comparatively but one book— *the Book,* the Bible. As divinely appointed leaders of God's redeemed and holy people, we should be "Men of the Book." I once heard of a preacher who always preached from the same text. Whatever other texts he might use, he always used that one text and conformed all the sentiments of his teachings to it. That text is the first clause of 2 Tim. 4: 2— "Preach the Word." Fellow ministers, do you not think that we should do well to merit by our study and by our preaching that ancient title, "Men of the Book"? Should we not take as a perpetual text 2 Tim. 4: 2 and preach the Word, the whole Word, and nothing but the Word?

As a scriptural basis for what I shall say to you this morning, I call your attention to Isa. 8: 20. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." You will notice that in the margin the words "no light" are rendered "no morning," so that the latter clause of the text would read, "If they speak not according to this word, it is because there is *no morning* in them." If we speak not according to the divine law, there is "no morning" in us. If we want our sermons to be freighted with life-giving and health-creating power, we must bathe them in the effulgent light of the morning and deliver them full-fledged with the "wings of the morning."

Such sermons will carry to the sin-darkened soul the power and beauty of divine life and bring glorious "morning" where all before was night.

I have noticed of late a tendency in some of us to appeal to "what we taught fifteen or twenty years ago" as the source of present light. This, permit me to say, is an old and dangerous error. It is the seeds of tradionalism, which, if allowed to grow, will sooner or later make a human sect of what now is God's holy church out of confusion. The source of our divine light and the law by which we should judge the moral quality of human conduct is not simply what we, or anybody else, taught twenty years ago, but what God's anointed One and his inspired apostles taught nineteen hundred years ago. What we have taught is valuable for moral guidance only in the degree to which it conforms to divine law. Therefore I, for one, must say with the prophet, "To the law and to the testimony."

The closer we keep to God, the closer we shall conform our teaching to divine law, for God is a God of law and order. From the smallest atom of his creation to the mightiest world of the universe all is under divine law. The laws of God that most concern my present thought are the law of the universe, the law of the nation, the law of the church, and the law of the individual.

THE LAW OF THE UNIVERSE.

The law of the material universe, to which I need not refer at length, is natural law. This law, so far as it has been discovered, is the basis of natural science; and that very considerable number of natural laws yet undiscovered is the ever-evasive game of the pursuing scientists. God established the law of the universe, so far as it pertains to our little world, when he created in six days the heavens and the earth and all that in them is. Since the day of their creation the earth, the sun, moon

and stars, and all nature have acted in uniform obedience to God's law. Today, no less than when King David looked up at a million worlds that move by one potent law "the heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." Psa. 19: 1, 2.

THE LAW OF THE NATION.

The law of our nation, no less than the law of the universe, is in a very peculiar sense a divine law. To prove this let me read from the thirteenth chapter of Paul's letter to the Romans: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing." Rom. 13: 1-6.

In this passage you will notice the following truths: the powers of national government are ordained of God; the officers of the law are the ministers of God; therefore, to resist the law of the land is to resist the ordinance of God. We should be subject to the "powers that be," not only because we fear the penalty of a nation's broken law, but also because God and the Chris-

tian conscience demand it. In Paul's instructions to Titus he says, "Put them [the Cretian] in mind to be subject to principalities and power, to obey magistrates, to be ready to every good work." Tit. 3:1. Peter says to the Christian church, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." 1 Pet. 13, 14.

I need not go farther in proof of the proposition that our national or civil laws are ordained of God. By right of this divine law we breathe this morning the atmosphere of national and religious liberty. It is under the protection of the divine law of our nation that we assemble here undisturbed to worship God according to his revealed will.

STATUTE AND COMMON LAW.

There are two kinds or classes of national law to which I wish to call your attention. These are known as statute-law and common law. Statute-law is that law enacted by our legislature and recorded in our statute-books. Statute-law of course, is the basis of all law and is incomparably more important than common law. Common law is, in a sense, traditional law. It is composed for the most part of deductions from the statute-law or the decisions of courts and judges. You may bear in mind this classification of national law and the distinction between the two classes of laws. I shall have occasion to refer to it again in speaking of the law of the church, to which I shall now call attention.

THE LAW OF THE CHURCH.

The church has but one source of divine law—the twenty-seven books composing the New Testament of

our Lord and Savior Jesus Christ. I feel myself safe in affirming to this body of ministers, who sincerely believe themselves divinely commissioned elders of God, that no other law than the written Word of God should be recognized in the church. At any rate, I stand irrevocably committed to the proposition that the revealed Word of God is fully contained in the written New Testament.

If we admit that this Book [holding up the New Testament] is sufficient to throughly furnish a man unto all good works, that it is the perfect law of liberty, then we forever relinquish our right to add anything to it or to take anything from it, for either to add to or to take from a perfect thing is to make it imperfect. Furthermore, by the admission that the canon of Scripture is closed and that the New Testament reveals perfectly to man the will of God, we forfeit our right to legislation. In other words, if the Bible is God's perfect law, there is nothing left for us to do but to execute the judgments written.

THREE DEPARTMENTS OF DIVINE GOVERNMENT.

Just as there are three departments of our national government—the legislative, the judicial, and the executive—so there are three departments of divine government—the legislative, the judicial, and the executive. I believe that you will all agree with me that the power of judgment, or the judicial phase of divine government, is held by God himself. He says to us, "Judge not, that ye be not judged." "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." "We shall all stand before the judgment-seat of Christ."

The legislative power in the government of God's kingdom on earth also is held in God's own hand. This we can easily prove from the written Word of God itself.

The experience of man likewise teaches us that human interference by way of legislation is destructive to the manifest purpose of God in the Christian church and the highest desire of every redeemed soul. As proof I have only to cite you to the divided and contentious condition of Christendom, and to the expressed will of God as recorded in the seventeenth chapter of the Gospel of St. John, that his people should be one. I read in Psalms 149:9 these words: "To execute upon them [the heathen] the judgments written: this honor have all the saints." We conclude, then, that beyond the possibility of a reasonable doubt, the sphere of human activity in the government of God's kingdom on earth is confined to the executive phase; executing not our own legislations, disciplines, and dogmas, but "the judgments written."

For my part, legislating in the church of God is over with and shall everlastingly be over with. I have a few times consented to enter into counsel with other brethren, which unwisely resulted in legislation, but I am now ashamed of it. I have promised God on my knees that I will never again take any part in enacting laws for the church of God. I count myself an executive of God's revealed law, not a legislator. By saying this I do not mean that I shall never enter into counsel with my brethren; for great benefits often come from ministers meeting together, praying together, and speaking together about the word of God and their very important work. But to my mind, our efforts should be expository, not legislative. In all our councils let us be careful lest we lean to our own judgment and wisdom instead of going to the Book. I firmly believe that every difficulty that may arise and every need that may exist can be settled or supplied by precepts or examples found in the "perfect law of liberty." In all our conferences, therefore, let us confer over the open Book,

with the fervent prayer that we may understand it aright.

TWO GENERAL DIVISIONS OF DIVINE LAW.

When we come to study God's great law-book, the Bible, one of the most important principles to follow is right division. Paul said to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim 2:15. Though such divisions of the Bible as literary and historical are profitable and should be made, I shall not speak of them now. The division to which I wish to call your attention here is one which I believe is not commonly made, and yet it has been to me one of the most profitable means of understanding divine law. The two general divisions to which I shall refer are those of absolute precepts and relative principles.

ABSOLUTE PRECEPTS.

Absolute precepts apply to moral evils and Christian duties. The absolute precepts of divine law have two qualities—positive and negative. In speaking of these two qualities of absolute precepts, I shall call your attention first to the negative and secondly to the positive.

Absolute negative precepts apply to and forbid all sin, or moral evil. As an example of these absolute negative precepts I call your attention to Gal. 5:19-21: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleaness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of which I tell you before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." This one example is sufficient for an illustration.

Throughout the New Testament you will find these negative precepts that forbid the practise of sin in thought, word, or deed.

The positive absolute precepts enjoin Christian duty to God and to man. As an illustration of this class of precepts I call your attention to Matt. 22: 37-40: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." These two great commands form the basic principles of the eternal law of God. "Love," says Paul, "is the fulfilment of the law." Therefore when a man loves God supremely and his neighbor as himself, he will ever be found doing his duty both to his God and to his fellows.

These absolute precepts, whether positive or negative, are universal, unchangeable, and unaccommodative. These qualities are necessary on account of the very nature of the sins these precepts forbid and the duties they enjoin. Concerning sin and moral evils, we agree with Solomon in saying that "sin is a reproach to any people." Hence the necessity of forbidding sin in all people. Whatever in its nature would defile the soul of man or corrupt the society of man must, in order to secure the glory of God and the happiness of man, be forbidden. On the other hand, human happiness in its purest and highest sense is impossible without supreme love to God and equal love to neighbor. This is a universal truth based upon the object of God in the creation of man and the nature of man in relation to his God and to other men. If we account that sin is universally opposed to God and degrading to men and that supreme love to God and equal love to one's neighbor is a universal necessity to the highest happiness of man, we

rightly perceive that the absolute precepts of divine law must necessarily be universal in their application if they are to glorify God and exalt man.

RELATIVE PRINCIPLES.

The relative principles of divine law, unlike the absolute precepts, are not always uniform in their application; their very nature permits their accommodation to the varying demands of environments. These principles never apply to actions that in themselves involve an absolute moral law. In other words, these relative principles never serve as absolute law in dealing with moral evils and Christian duties. One instance of a relative principle will suffice as an illustration. In 1 Tim. 2:9 we read, "In like manner also that women adorn themselves in *modest apparel,* with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." "Modest apparel" here represents a relative principle. What is modest apparel in one relation is not always modest apparel in every other relation. Therefore the injunction to wear modest apparel is not an absolute uniform law. Can any of you tell me precisely just what particular articles of dress will constitute modest apparel under all circumstances and conditions? The attempt to construe this principle, modest apparel, as an absolute precept would result in our wearing a uniform and in adhering to that particular uniform under all conditions and in all countries. "Absurd," you say, and indeed it is; but it is not the first absurdity that ever resulted from a misconstruction of the Word of God concerning the subject of dress.

To say nothing of the necessity of adapting one's apparel to the varying demands of national customs that find in our own country circumstances and conditions that vary the kind and the quality of clothing necessary to constitute modest apparel. To illustrate: Suppose I

go to a logging-camp somewhere in the backwoods to preach the gospel to rough woodsmen. Should I go with polished boots, a neatly pressed and creased black suit, a smoothly ironed white shirt, a high collar, and a stiff hat, I might find an undesirable gulf between me and my hearers; whereas if I should go in a pair of coarse boots, an ordinary suit, a clean colored shirt, and a soft hat, I might mount a stump at some convenient place in the camp and make all my rustic hearers feel quite at home with me while I taught them the simple truths of the gospel. An adaptation of my language might also be necessary. Should I illustrate my points to the woodsmen by the rules of the clearing-house, by uncommon laws of commerce in a large city, or by far-fetched principles from science and astronomy, I might not be so successful as if I should use illustrations more common to their thoughts. They would better understand, for instance, an illustration something like this: When God finds the sinner, he is like a crooked sawlog: he must be put into the gospel sawmill and have all the knots and crooks sawed off till one side is straight; then he must be turned over and over until all the knots and crooks are sawed off and he is a straight, square stick. When the gospel sawmill has finished with the sinner, he will find himself considerably smaller, but straight with God and square with the world.

Now change the scene for a moment. How much influence should I have with a congregation of well-dressed men and women in New York or Chicago should I stalk up the aisle of a modern church and step into the carpeted pulpit with my lumber-boots on and my trousers stuffed into my boot-legs, and begin preaching to them in the familiar language of the lumbermen? Thus, it is clear that what is modest apparel in one relation is not necessarily modest apparel in every other relation. Other

relative principles might be cited, but this one is sufficient to illustrate the nature and application of all. Relative principles will be found more often to apply to national, domestic, and religious customs.

PRECEPTS AND PRINCIPLES CONTRASTED.

Let me now call your attention to some contrasts between absolute precepts and relative principles. Since absolute precepts involve questions of moral evils and Christian duties, it is necessary that we give to them a uniform interpretation. They are the basis of the unity of faith and the fundamentals of the Christian religion. Relative principles, on the other hand, since they do not involve moral questions in the primary sense, are not necessarily uniform in their application. The form of the external application of the latter is varied by the way in which they are related to existing circumstances and conditions. Absolute precepts are never accommodated, or changed to suit varying circumstances. Such is neither possible nor necessary: not possible, since to accommodate an absolute precept would permit men to sin and relieve them of Christian duty; not necessary, since there are no circumstances nor combinations of circumstances under which men can not by the help and grace of God quit sin and love God with all their hearts and their neighbors as themselves. Relative principles, to the contrary, are often accommodated to suit the varying circumstances under which men are placed. This is both possible and desirable: possible, because such an accommodation does not necessarily admit sin nor excuse men from Christian duty; desirable, because it permits the absolute precepts necessary to salvation and holy living to go unhindered to men of every clime and under every condition of earthly existence.

It was concerning these relative principles, and particularly concerning religious customs, that Paul said: "I

am made all things to all men, that I might by all means save some. And this I do for the gospel's sake that I might be partaker thereof with you." He even said that he became to those who were without the law as without law; but he was careful to add, "Being not without law to God, but under the law to Christ." This parenthetical expression gives us to understand that Paul did not accommodate himself to the lawless in that degree that he partook of their sins or neglected his Christian duty. It was only in those external forms and ceremonies which in themselves did not involve a moral law that he accommodated himself to their circumstances. His object was that he "might save some."

Many grave errors have been committed through a lack of understanding the difference between absolute precepts and relative principles. On the one hand through an overzealous desire to add numbers to the church and make the way to heaven easy, some have attempted to accommodate the demands of absolute precepts to the desires of men in such a way as to admit men to the church without their forsaking sin or performing their Christian duties. On the other hand, through an unwise zeal to bring men to the demands of God and keep the church pure, some have made mere relative principles absolute and binding upon all men alike. In this latter class we are likely to be included. We have dealt out unmixed with mercy the just censure due those compromising churches who let down the absolute standard of righteousness and permit men to be deceived into thinking that they are going to heaven in their sins; but we are sure to cause endless trouble and incurable dissensions among ourselves if we attempt to set up a relative principle as an absolute precept and demand all to see it and to practise it alike under all circumstances and conditions.

I wish I might transport this entire body of ministers

to India, Africa, or China for six months and then bring them home again. There I trust that we should discover the art of accommodation without learning the evils of compromise.

I have now spoken to you of what we might call the statute-law of the church. This is the law given us by the inspired legislators of the kingdom of God. It is known as the New Testament, the Word of God, the perfect law of liberty. I have divided this law in a general way into absolute precepts and relative principles. So long as we adhere to this divinely inspired and recorded law and rightly divide it, there is little danger of fanaticism, or compromise, or of dissension. The statute-law of the church is divine and perfect. When it is rightly understood and rightly divided, we see it alike. Some one has said, "What we know, we know alike; but when we guess, we differ."

ECCLESIASTICAL TRADITION.

There is, however, another law of the church—I speak now of the church in a popular sense—which agrees in a measure to the common law of the nation. We may call it ecclesiastical tradition. It is created in two ways: first, by the decisions of councils, synods, or other ecclesiastical bodies; second, by the common consent of a community recognizing certain principles as religious law. All tradition, of course, is supposed to have had an authoritative beginning and an accurate transmission. Finding that authoritative starting-point of many traditions, however, is not unlike hunting for the pot of gold at the end of the rainbow. The fact is that much of our church traditions and ecclesiastical dogmas is not founded upon the Word of God, but is the result of that sentiment in man that inclines him to revere the antique. Modern culture and civilization have not altogether taken out of man the inclination to ancestral worship. It is

quite common, therefore, to hear people justify themselves by the law of their ancestors regardless of the written Word of God and the present conceptions of its divine light. We can not deny that the New Testament, or much that is contained in it, was originally communicated by oral tradition; but Providence, through an abundant mercy for the world, saw fit to complete divine law and give us all that is necessary to life and godliness through Jesus Christ and his successors. Otherwise the world itself could not hold the books that would have purported to be divinely inspired. Church tradition is closely allied in nature to the habits of an individual or the customs of a people. When a thing has long been done in a certain way, that way of doing it becomes revered by all and thus establishes itself as a law.

Christendom has marked its pathway through the centuries with traditions, creeds, and dogmas. The oldest of creeds is what is commonly known as the Apostles' Creed. The Nicene Creed was adopted at the Council of Nicæa in 325 A. D. About the eighth century we find the Athanasian Creed. The Confession of Augsburg was among the first of the Protestant creeds. As we come on down through the centuries since the Reformation, creeds rapidly increase. Some one has said, "Christianity gave us the New Testament, Catholicism gave us a book of martyrs, Protestantism a thousand creeds."

Catholicism accepts the traditions of the church as equal in value with the revealed and written Word. A Catholic author of the little book entitled "Catholic Belief," discusses this point. Says he: "Some may ask: Which of these two divine words (the written word and tradition) is the more useful to us?

"Like two sacred rivers flowing from paradise, the Bible and divine Tradition contain the Word of God, the precious gems of revealed truth.

"Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, Tradition is to us more clear and safe."

This little book labors somewhat at length to prove the supremacy of tradition over the written Word. The authority of the book is undoubted, for it is not published by the enemies of the Catholic Church, but by Benzieger Brothers, New York, printers to the Holy Apostolic See. For my part, I prefer the authority of the written Word of God to that of tradition, particularly so when the tradition is separated by two thousand years from the time of its origin. No one can doubt the unreliability of tradition. Any one who is inclined to do so should read the tradition of Papias, who quotes the Lord as saying, "The days will come in which vines shall grow, having each ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in every one of the shoots ten thousand clusters; and every grape, when pressed, will give twenty-four measures of wine." Papias relates that Judas was crushed by a chariot, so that his bowels gushed out. Justin Martyr informs us, on the authority of tradition, that when the Lord stepped into the waters of Jordan to be baptized by John, a fire was kindled in the river. The apocryphal gospels of a later age relate numerous miracles of Christ in infancy and boyhood, contrary to John 2:11.

Though Protestantism does not exalt tradition above the Word of God nor consider it equal with the written Word, yet the deplorable divided condition of Protestantism is largely due to traditionalism. Disciplines, creeds, and dogmas have divided and subdivided professed Christians until today creeds and sects are rising and falling so rapidly that probably no man could tell just how many hundred sects there are in the world.

We, of all people, profess to hold the written Word of God as supreme. We profess, moreover, that we have no other creed besides the New Testament. Let us, then, be careful that we do not fall into ancestral worship and preach as divine law what Brother A and Brother B taught thirty years ago. Let us be careful also that we do not begin to legislate and bind upon the consciences of men the decisions of human councils. It matters little whether our creed be written or unwritten. In some respects a written creed is safer than an unwritten one. As water can not rise above its own level, so human tradition and human law can not lift man above himself. God's Word is divine. "Let us therefore receive with meekness the ingrafted word which is able to save our souls." Human tradition has in it the very elements of stagnation and death; the divine and inspired Word of God, the gospel of Jesus Christ, is an inexhaustible source of divine light and spiritual life. It takes but a little while to exhaust the contents of a human creed, and then stagnation sets in; but who has ever been able to reach the depths of riches and life and light found in the divine Word. If we cling to it only, we shall find ourselves with enough light shining on our pathway to keep us going ever forward, and spiritual stagnation and moral darkness will not be known to us.

THE LAW OF THE INDIVIDUAL.

Having now dealt with the law of the universe, the law of the nation, and somewhat more extensively with the law of the church, let me call attention to one other law—the law of the individual. Paul says of the heathen who do not have the written law: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are *a law unto themselves:* which show the work of the law *written in their hearts,* their *conscience* also bearing witness, and

their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14, 15. This text, with many others, teaches definitely that the conscience is the law of the individual. I shall not here take the time to define the conscience and to follow the very interesting subject of the conscience throughout its various ramifications, but I will merely say that I understand the conscience to be an underived principle in man, a divine instinct by which he becomes conscious of the rightness or the wrongness of conduct. It is, of course, subject to education. Whether educated or uneducated, however, it is still the moral law of the individual. In saying this I do not mean to exempt the individual Christian from the law of the Christian church—the New Testament; yet there is a sense in which the Christian conscience educated by the Word of God becomes the personal law to the individual Christian. By calling the conscience the law of the individual I mean simply this, that his conscience is not intended by God to rule either the nation or the church. Your conscience is for you to live by, and mine is for me to live by.

There is, of course, a sense in which each of us should regard the conscience of every other Christian, but this temporary conformation of the conduct of one to the conscience of another is merely the result of charity. Paul says in Rom 14:19-21: "Let us therefore follow after the things which make for peace, and things wherewith one may edify one another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Again, Paul says in 1 Cor. 8:13, "Wherefore if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." This text is sometimes misconstrued to say, "If meat of-

fend my brother, I will eat no meat while the world standeth." The true thought is brought out in the last of the verse: "lest I make my brother to offend." The idea is that we should not do a thing even if our own conscience will permit it, if by the doing of that thing we cause our brother to offend Christ. It is for the sake of the weak brother's soul and on account of his weak conscience that we adjust ourselves to his weakness until he can be made strong. It is erroneous and destructive to Christian liberty, however, to make the weak conscience the standard of the church. We should conform to the uneducated consciences of the weak brethren just long enough to educate their consciences. Much trouble and dissatisfaction, faultfinding and dissension, have been caused by an attempt to make the conscience of the weak the uniform law of the church.

EXTENSION OF THE DIVINE LAWS.

In conclusion, let me call your attention to the extension of the divine laws I have mentioned. Natural law, we suppose, extends to all the material universe, our national law extends to this nation only, the law of the Christian church extends to all the church, and the law of the individual extends to the individual only. A clear conception of this extension of divine laws is indispensably necessary to a successful Christian ministry. The necessity of rightly applying these laws and the results of their wrong application will be apparent if we begin with the law of the greatest extent and descend. For instance, no one would think of trying to run the universe by the law of the nation. A man might experience no little difficulty if he should attempt to run even one other nation—Great Britain, for instance—by the laws of the United States. Those who are in anywise acquainted with the temper of the British know how they would feel about having the British empire run by the

laws of the United States. Then again, the law of the church is inadequate and unsuited for a national law. Though both are moral laws, there is a difference in the nature of the subjects, and hence there is a necessary difference both in the law and in its administration. Just as the law of the nation will not apply to the universe, as the law of the church will not suffice for the nation, so the law of the individual was never intended as the universal law of the church.

We, as a people, have been irrevocably committed to the heaven-born doctrine of unity. Whether we have hitherto fully understood it or not, unity of the spirit is the basis of all unity. Labor hard as we will to get men's heads together, unity in the church can never be accomplished until men's hearts are cemented together in the love of God. It is not enough, however, that we be one in spirit only. We must proceed from the unity of the spirit as a first principle, to the unity of the faith. Though the head and the heart may have, in a degree, a part in each, yet, in a sense, the unity of the spirit pertains to the heart, and the unity of doctrine to the head. The unity of the spirit is accomplished instantaneously upon the regeneration of the soul, but the unity of faith is a progressive work, the accomplishment of which may require considerable time.

Since the unity of faith is, in one sense at least, a mental process, we shall have to find some common ground from which to start, some standard of judgment acknowledged by all, if we are to reach a common conclusion. What is this common ground of Christian faith? What but the revealed and written Word of God is the standard of judgment to which we can all unanimously consent? The minute we leave revealed truth and begin to speculate in human theories or to make human laws, we are as certain to be divided as it is manifestly the divine purpose for us to be united. Let us therefore

preach the Word, the whole Word, and nothing but the Word.

Two Kingdoms.

In the Auditorium, Tuesday morning, June 10, by Geo. L. Cole.

My subject is: The Kingdom of Christ and the Kingdom of this World in contrast; also their relation one to the other and our individual relation to each. As a text I will read Luke 22: 24-26—"And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

We learn by this that there is a radical distinction between the kingdom of this world and the kingdom of Jesus Christ. In the 20th chapter of Matthew and the 20th verse we read, "Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. * * * And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister." We have the same record with the same language in St. Mark 10: 35-45. It must be that the kingdom of this world and the kingdom of the Lord are so different in nature, authority, rule, administration, etc., that the language here recorded was called forth. The disciples had a wrong conception of Christ's

kingdom. Their viewing it from the standpoint of an earthly kingdom is what caused them to aspire to the position they sought.

CIVIL GOVERNMENT NECESSARY.

Earthly kingdoms are all right in their place. It is said that God rules in the kingdoms of men, but it is not in the absolute sense or perfect sense in which he rules in his kingdom. But "The powers that be are ordained of God." The governments that exist are to some extent carrying out his purpose. They are only following out the principle that God planted in man. Such institutions should be in this world. They came about in a natural way. There was no such kingdom as an earthly kingdom when God first made man. There was no need of anything of the kind. God placed man in a beautiful garden that he had made for the convenience of man and woman, and this was their dominion. It was suitable for them in their condition at that time; but men began to multiply upon the face of the earth after the fall of man into sin, hence man could not govern himself on all lines; therefore he needed some help, and God ordained that civil government should help the man that could not govern himself. Civil governments came about as a necessity to meet an emergency and have been a necessity ever since, because the human family have grown no better, but rather worse.

The first kings of earth were simply men of authority in cities, each king ruling over one city; but finally their authority began to take in cities and countries, and even nations began to be formed. Heads for those nations were necessary, as kings, governors, presidents, etc. All this was essential for the development of civil government, which is ordained of God. There is a spirit of anarchy in the world today, and the thing is also among the American people as elsewhere. We are in favor of

civil government. God never intended one to be set against the other. He intended that his kingdom should reach all over the world and among all nations, and to all kingdoms, and that his kingdom should be planted in the hearts of the people.

The establishing of earthly kingdoms, the setting of their bounds and the extending of their territory, the conquering and subduing of other nations, was done by sword and bloodshed. It was done by human force. The kingdom of heaven differs so widely from earthly kingdoms in that respect that the scripture says: "He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Matt. 12:19, 20. In ancient wars, men would get out their trumpets, and summon their armies, set up their implements of war, and begin to beat down the power that they wished to conquer. God's plan was to be different.

CHRIST'S KINGDOM.

"In the days of those kings the God of heaven shall set up a kingdom that shall never be destroyed." The kingdom that the God of heaven set up was as a stone set up in a mountain, cut out without hands. It was not brought about by bloodshed and blowing the trumpet and preparing for war, for "They shall not hurt nor destroy in all my holy mountain." Christ planted his truth in the hearts of men and women peaceably and quietly. He did not try to break down the government, but to get sin out of the hearts of men, to get men out of sin and in harmony with God and his glorious plan of salvation, not only for this world but for the eternal world as well.

The law was not made for the righteous, but for sinners; it is to rule the unholy. It is made for the "pun-

ishment of evil-doers, and the praise of them that do well." The civil government should honor the righteous principles of the kingdom of Christ. They should appreciate having in their realm men and women that adhere to those righteous principles that Jesus Christ brought and planted in his kingdom. Earthly governments sometimes think that we, as the people of God, are trying to gain possession of their authority and put them down, hence they fight for their authority; but we come to do them good; we are for peace and not for war.

"Behold, I bring you good tidings of great joy, which shall be to all people." The coming of Jesus Christ was not to strike terror to civil, or earthly, governments. Wherever Christianity has gone, earthly governments have been and are made prosperous. The apostle said, "First of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority." We should pray for them so that they may live honest lives, that they will work in harmony with the gospel message, which is for the salvation of souls, that the kingdom of God may be extended and salvation work be unhindered. Pray for peace and not for agitation. Beloved, the kingdom of Christ is not desirous of war or political trouble, but it is for peace among nations. Thank God for all that we have of national peace today.

Now the Lord Jesus Christ came to plant his kingdom in the earth and to establish it in the hearts of men and women, and not to oppose other kingdoms. He desires that we get our hearts so wrapped up in his kingdom that we are not interested in anything else. Many of those who are useful for Christ in this world have said, "I care for little of anything except that which goes to the interests of the kingdom of God." God has called us to his kingdom and glory that we might enjoy his blessings to the largest extent possible. If we give our

hearts and lives to Christ's kingdom and its success, we have but very little time to spend in the interests of the earthly. Why is it that professors of Christianity get so wrapped up in political affairs and care but little for the kingdom of God? They have left the heights of Lebanon and have descended from the heavenly to the earthly. Let people that know not Christ, interest themselves in earthly governments, and let the people of God put their whole interest in the kingdom of Christ, and thus increase the righteous influence among men. Christian influence will aid civil rulers to do better than they could do without our help.

Brother Warner said that one time there was a man working with him in the gospel work, but he quit the gospel and began to work in the political world. He said, "Brother Warner, what are you doing to save the world?" The reply was, "I am keeping saved and sanctified myself; that much of the world is saved." "What do you do to get the world right?" "I am trying to keep one man right, by keeping salvation, and am trying to get every other man right through salvation." We can reform this whole world by helping them to get saved.

Where did the authority of the earthly kingdom come from? Where is the source of authority for civil governments? The highest source of authority in civil government is found in the government itself, in the people of the government. And the government can rise no higher than its own source. The authority of earthly governments is in the government itself, and the highest rule and authority is vested in the highest officer in the government. And if the ruler should fail before his time expired, or if he should die, they choose one from another part of the kingdom and place him at the head. There is always a climbing up from the bottom to the top. The man today at the head of the civil government, was one day down at the bottom. From some

place among the common people, he has climbed to the highest. The source of authority is in the people themselves.

What about the authority of the kingdom of Christ? "Thou art my son; I have this day begotten thee." To this end he was born and brought into the world. Pilate said, "Art thou a king, then?" He is a king and "he must reign until he hath put all enemies under his feet." "Thy king shall come unto thee sitting on an ass." He came and what did they say? "Blessed is the king that cometh in the name of the Lord." "Blessed is the kingdom of our Father David." What was the trouble with the Jews? They did not have an earthly king. Did God intend that they should have? No, he did not intend that. He intended that the Messiah should be the first king of his people, but they persisted until he gave one to them to their own sorrow. When God gave them a king, they had a government with an earthly king, and when the Messiah came they expected him to occupy the same position as their earthly king. The disciples had the earthly kingdom in view instead of the spiritual kingdom; James and John wanted to get up next to the Lord and the others got indignant. They all had the same conception of the kingdom. Jesus alone understood the nature of his kingdom.

Once a lady in Chicago came to me and said, "I don't think I ever can believe in every point like you people." She said concerning the millennium, "I believe in a millenium and you don't believe in it. Don't you know I have been working among the Jews and that they all believe in a millennium?" It just dawned upon me to say the Jews always did believe in a millennium. They thought that when Jesus would come to the earth he would reign as a temporal king for a thousand years. They were wrong then, were they not? Jesus said,

"My kingdom is not of this world. If it were, then my servants would fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Christ's kingdom is not of this world, it is from heaven. His kingdom is not of this world; but the Jews' kingdom was of this world, and their conception of the Messiah's kingdom was like their own except that it would last a thousand years. I said to the lady, "The Jews were wrong then"; and she said, "Yes." Then I said, "They are wrong yet, for they have never changed." That very principle is the foundation of all millennium doctrine. If they get a sight of the kingdom of the Lord Jesus Christ, there is no room for a millennium; because everything that they are going to have in the millennium we have in the kingdom today and what they will have in the one thousand years, we have now. They are just as wrong as the Jews were wrong. They did not see that Jesus was working in the interests of a kingdom that was going to reach all nations, and therefore to save their kingdom they must kill Him. But the death of Christ was the very thing necessary in order that the kingdom get hold of the hearts of men. There is no story that will get hold of men's hearts and break them up with conviction like the story of the cross. Tell it more; preach it more.

We find that the authority of earthly kingdoms is of this world. "Therefore speak they of the world and the world heareth them"; but we that are of God, we speak the Word of God, and "he that is of God heareth us"; and that is why the spiritual people can see the spiritual kingdom of our Lord and Savior Jesus Christ. Christ has worked out in their hearts and in their lives the principles of the kingdom. Glory to God! he is king already.

When the people crowned the one who inherited the

throne, or was chosen king, they all shouted "God save the king!" In like manner those who wrongly believe the Messianic kingdom to be yet future, expect to help place the crown on Jesus' head. That will do for earthly kings in the kingdom of this world. But Christ was born a king. Thank God, we are "translated into the kingdom of his dear Son." Jesus Christ was crowned king at the establishment of the kingdom over nineteen hundred years ago, not by the puny hands of men, but by the Father himself. "And he must reign as king till he hath put all enemies under his feet." 1 Cor. 15:25.

Where does the authority of the spiritual kingdom come from? John the Baptist said, "A man can receive nothing except it be given him from heaven." John got his commission from heaven. Jesus did not go to the high priest, or to the earthly ruler to get his commission to baptize and preach the everlasting gospel. "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will tell you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus and said, We can not tell. And he said unto them, Neither tell I you by what authority I do these things." Matt. 21:23-27. No, Jesus never told them but he told us in Matt. 28:18, "All power is given unto me in heaven and in earth." And again, "For I have not spoken of myself; but the Father which sent me, he

gave me a commandment what I should say, and what I should speak." John 12:49. "I came down from heaven not to do mine own will, but the will of him that sent me." He got his authority from heaven, but the earthly kingdoms get their authority from the world, and therefore they are of the world. Then let us never get carried away with an earthly reform. Let us get carried away with the kingdom of our Lord and Savior Jesus Christ. Let us get as far away from this old world as we can, and follow in the steps of our blessed Master.

In the earthly kingdom the big fellows rule over the little fellows. That is the way it is in the world. How is it in the kingdom? It shall not be so with you, my brethren. If it is so, people have got a vision of the earthly authority and are trying to use it in the spiritual kingdom. To try to accomplish the mission and the ministration of authority in the Lord's kingdom with human authority like that of earthly kingdoms will not work. We are built on the foundation of the apostles and prophets, Jesus Christ the chief corner-stone. "He that is greatest among you, let him be your servant." The one that can serve best is the one that Christ sets over his household. "Which is the greatest, he that sitteth at meat or he that serveth?" Answer, He that sits at meat. But Jesus was one that served. He said to his faithful servants that he would come and serve them. In earthly kingdoms they start from the bottom and climb up to obtain authority, but in the kingdom of heaven we go down to get our authority. If you want a position in the kingdom of God, go down. If you have tried to climb up you had better begin to climb down. The more you go down, the better you can serve. We teach in the ordinance of feet-washing that we are one another's servants.

The same principle is here represented by the king-

dom. Jesus said the great ones ruled over the little ones in civil government, but it shall not be so with you, my brethren. The principle of humility will take out of our hearts the disposition to be a big fellow.

The time of the establishment of the kingdom was in the days of the universal empire that ruled the world. There were four great world empires: first, the Babylonian; second, the Medo-Persian; third, the Grecian; and fourth, the Roman; and it was before the expiration of the fourth that God set up his kingdom. There is never going to be another universal empire like those four. The end will come first. Christ's kingdom is a spiritual kingdom. It is to extend from sea to sea and from the rivers unto the ends of the earth. Beloved, I am glad I am in this kingdom. He has "Translated us into the kingdom of his dear Son." This is not the future translation at the resurrection of the dead, but to salvation. Jesus said, Except a man be born of water and of the Spirit he can not enter the kingdom. Except a man be converted and become as a little child he can not enter the kingdom. Christ set a little child in their midst and said that Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. Instead of getting bigger and bigger, you will get smaller and smaller in humility as you come down to more usefulness in the kingdom of God.

EFFECT OF APOSTASY.

I want to call your attention to the effect of the apostasy. When the great apostasy began, men lost sight of the divine authority and divine ministration of authority, because they lost spiritually, and they followed after the earthly. As they began to lose spiritually, they began to conform to the world, and as they conformed to the world, by and by they usurped authority over earthly kingdoms. They reversed their former

methods, ceased to serve as in primitive days and began to rule like the Gentile kingdoms, the greater over the less.

The apostate Church of Rome is in its nature human, and a duplicate of an earthly government. What got into the congregation at Rome? Was it not a disposition to get hold of more earthly power, to get hold of authority in this world, and later to extend their power and rule over the kingdoms of this world? There came a time when the bishop of Rome became the universal head of the church. That was nothing but the spirit of antichrist. A Roman bishop declared that when the Bishop of Constantinople was aspiring to the title of "universal bishop," that was the spirit of antichrist. He said that man that aspired to that title was the very antichrist mentioned in the Book of Revelation. Not less than four years later he died and another man was put in his place, as Bishop at Rome, and during his first year in office he received the title, "Head of the Universal Church." His title has descended to his successors.

Who is the head of the Church of Rome? And how did he become head? * * * It was by the vote of the next lower set of officers. By the vote of the cardinals the pope was made head. Rome compares with earthly kingdoms. In what respect? If the head of the institution dies, he is out of office. If a man is put at the head of an institution and he dies, it is without a head. Christ is head over all things to the church and he will never die. Did he become head by the vote of the church? The same one that said, "Thou art a priest forever after the order of Melchisedec," he is the one that gave Christ his authority. He was not a self-made head. He got his head-ship from heaven and it stays with him today and will stay with him forever, so there is no change in the head-ship and there

are no sub-heads. He is head over all things. Earthly kingdoms have often to choose a new head because the old head dies. Christ got his authority from heaven for the management of his church and kingdom.

How is the heavenly authority ministered? It is ministered by the Holy Spirit that comes from heaven. If we are qualified by the Spirit we are ready to exercise authority. What is the extent of our authority? It is to preach the everlasting gospel. He gives us authority to preach the whole Word of God, heal all manner of sickness and disease, cast out devils, set a good example, and be an example to God's flock. We have authority to do all these things—reprove, rebuke, exhort, with all long-suffering and doctrine. Beloved, we have the authority, not for destruction, but for edification and building up and for encouragement.

When the congregation at Rome spread herself over all the kingdoms of the earth and over all other people that would submit to her high claims of authority, then she became a copy of civil government, and tried to extend her powers in the very same spirit and in the same manner. Earthly kingdoms were brought about by bloodshed, and so was popery. As the power and arm of the civil law was used to carry out her deadly purpose she destroyed hundreds, and thousands, and millions. Read in Fox's Book of Martyrs how the apostate church gathered up its earthly authority and tried to lay spiritual claims to that earthly authority, and thus to mix and tangle Church and State.

Many of the advocates of Socialism claim that it is a good enough religion for them. My brethren, the church is a distinct nation, a Holy nation, and it is not to be tangled and mixed with other nations in the world. Jesus said, "Ye are not of the world." "I have chosen you out of the world." I am not preaching away poeple's power of citizen-

ship. You have your franchise; use it to the glory of God; it is your liberty. At the same time, remember that the ideal of a saint of Christ's kingdom should be the paramount thing. You can not beautify the Lord's kingdom in this world by political reforms while the corruption and depravity still remain in the hearts of the rulers. The divine law of the kingdom of Jesus Christ will lift a man out of the bad and will make him a good father, a good husband; it will make a woman a good wife and mother; it will make children peaceable and obedient; it will make neighbors kind and loving; it will make men good law-abiding citizens. We can be upright as subjects of the earthly kingdom and obey its laws, while our whole time, energy, thought, and effort should go as far as possible to the building up of the kingdom of our Lord and Savior Jesus Christ.

There are a great many people who would make us believe they are out and out for Jesus Christ. We examine their employment of time, talents, possessions, and we find that the large percent goes over to the world and not to the kingdom of Jesus Christ. God wants his portion as we go along. God's saints, or many of them, are blessed with poverty wherein abound the riches of their liberality to the glory of God. It would be a thousand times better to have been blessed with poverty and never own a dollar in this world, than to have great possessions and give it all to this world.

Let the world build up her own interests and let the saints build up the interests of the kingdom of God. Because if we do not, who will? Why, Jesus is just as interested in the progress of the church today as when he suffered on the cross. Why did he thus suffer and shed his blood? That he might atone for you and me, that we might be saved. There was to be a fountain open to the house of David for sin and for uncleanness. May this truth stir our hearts for the lost.

Catholicism is a duplicate of earthly kingdoms in rule and authority. Beloved, the kingdom of our Lord Jesus Christ is different from all earthly kingdoms. Following apostate Rome, we have protestant religions of many kinds, many sects. What about their authority? Where does it come from? Sect institutions could not be modeled after the kingdom of God, hence they are all modeled after secular governments, like old mother Rome. One man, a preacher, who belonged to the same denomination I did, said concerning the Methodist Episcopal government, that so perfect was the analogy between it and the United States Government that it was almost a duplicate. Every one of the sect organizations could say the government of their church is similar to civil government. But not one of them is like the government of the Lord's kingdom. Why? Because his is a spiritual government. One is an earthly government and the other is a spiritual government. The earthly laws are for this life only, and the spiritual laws are for this life and for that which is to come. Membership in sect is only for this world. When you die they will drop your name. Just die and they will scratch it off. It will not be found there any more. If your name is in the book of life you will not lose it when you die. It will be there at the judgment-day, and whosoever is not written in the book of life shall be cast into the lake of fire, which is the second death. It pays us to have our name on record in the Lamb's book of life in an institution that remains in the next world. It pays us to have our names written in the right place. People can not take it off the heavenly record. God will not take it off if we are true to him.

The United Brethren, on one occasion, built a new meeting-house, dropped the old records and accepted only such as members whose names appeared on the new records. An aged lady was sick at the time and she

forgot to have her name placed on the new records. Ten years later she asked to have her name taken off the U. B. class records, and, behold, she found out she had not been a member for ten years. She rejoiced when she found out that she had not been a member all these years. Now her name was written in heaven and that was sufficient when the light came. They had my name five years while I was a Christian and six years while a backslider; but now it is in the book of life, where I hope it shall forever remain.

SOME FEATURES.

I was before a certain court at a certain place, and the lawyer said, "By what name are you known?" "Church of God," I said. "That is the name you have applied to yourself, is it not?" "No sir, that is the name in the New Testament, which God applied to his people." If we possess the life and sustain the character set forth in the New Testament we are worthy then of its title, provided we accept them exclusive of all others. The lawyer did not cross question me on that. When we get the light or the experience to sustain the character set forth in the Word of God, the titles belong to us. We do not simply assume them and take them to ourselves. You could take the title, church of God, and, if you went to conforming to the world you would become like the world with or without the name. What would the name, church of God, amount to if you are not one with it in Spirit and in all the doctrines and practises?

We all believe in the one church. I once preached a sermon on two churches, the ideal and the real. That which we see in the plan of God, what Christ designed we should be, the standard as lifted up in the New Testament, the life, the doctrine, the practices, the divine organization, with the operations and manifestations of the Spirit with all its finites, make up the ideal church.

The real is what we are, with our defects and shortcomings. If I were able to draw a perfect cube on the blackboard it would illustrate the ideal, and an imperfect one would illustrate what we are if we live below our privilege in Christ.

It is possible to fall so far short of the real, that the real and the ideal can scarcely be identified by this old world. He wants them so exactly alike in every particular—in love, in doctrine, in spirit, in all the essentials—that the two can not be told apart. There would then not be two any more; they would be one and the same. That is what God wants. Don't you see the importance of our measuring to the standard—the importance of our being exactly like the standard in the book? If we hold up a standard in the book and are not that way in reality, it is going to come back on us: "Physician, heal thyself; you first live according to the ideal, then come and teach us."

God wants his people so raised up to the standard that they can say like one said of Jesus, "Come and see." We must live to the standard so that we are not ashamed of it. A mechanic does not want a person to inspect his work until he gets the finishing touches on it. God wants every local congregation up to the ideal. He wants every local congregation to represent him in the same sense of the term as he wants the whole body to represent him; and in order for the whole body to represent him, we must locally represent him and individually represent him. If we are individually what God wants us to be, we can in a local and general sense be what God wants us to be, "without spot and blameless."

For want of light on the divine plan good people may honestly believe that they have a right to organize human institutions and call them churches. All such institutions are copies and models of earthly kingdoms, and they as such form no part of the kingdom of Christ.

Some of the first chosen disciples lived to see the kingdom of God come with power. That kingdom was complete long before the days of the apostasy. Human organization contributes nothing to the completion of the divine kingdom. The kingdom of God is still complete in and of itself. Should all humanly organized bodies dissolve, disband, cast aside their authority and cease their rule; the glorious Messianic kingdom would shine on in her pristine beauty and splendor. All the redeemed of earth would rally to her assistance in sending the gospel of the kingdom unto all nations for a witness before the end comes. Hallelujah!

Since we have discerned the kingdom of God and the one true church of God; and understand from whence came its authority and ministration of its rule, we no longer lend assistance to the human crafts. Thank God, the divine plan is different from all others in nature, spirit, doctrine, faith and practice; also in authority and rule.

Anything that has any other head than Christ, is not his spiritual body or kingdom. If it has any laws that man has enacted, any rule or authority that does not come from heaven, reject it. "For ye are complete in him," and "In him all fulness dwells."

My heart, my soul, my life, my time, my talents, my gifts, my possessions, my all, are consecrated to the interests of my Lord's kingdom. It has my attention, my service for the present and shall have for all time to come.

Things to Remember.

In the Auditorium, Tuesday afternoon, June 10, by J. W. Byers.

"And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance." 2 Pet. 1:13.

Thank God, we have been blessed with a memory. This memory is capable of storing up the good things of God. We can drink these things into our hearts as the Word of God is preached, as our experiences enlarge in God, and as we meet the different battles in life. There is something in every one of the defeats or successes that we ought to remember, something that, if stored up, will help us to be better able to make a success of this great salvation.

I am sure the greatest success a man or woman can achieve in this world, is just to keep salvation. If I can keep it until Jesus calls me home, I consider I shall have made the greatest possible success in life. I am glad we can keep salvation. It is the will of God. If I just keep saved, God will do all the rest. I am not going to be troubled about what God is going to do with me. I used to want to be a whole lot, and to succeed in that; but I have learned the secret, that if I keep saved, God will do the rest. Whatever he wants to do with me, or through me, I am here.

REMEMBER PAST BLESSINGS.

There are many things that are good for us to remember. When we have had an experience of six months, or ten years, twenty-five years, or fifty years, no matter how long, there have been wonderful things that God has done for us in that time, which, if we pass right by and forget, will only add to our confusion and to our condemnation in the day of judgment. It

behooves us to get our memories refreshed and to put on record in our hearts and minds those things that God has done for us. Those things that God has done for us we should sacredly hold in our hearts. We must not forget them, nor doubt them in times of trial.

There is no doubt in your minds about this being the true way, is there? If there is, get rid of them. This is the way to glory. In my earlier experience the power of influence would sometimes be strong, theologians would bring in their arguments, and I would tremble and become confused. I would say, Lord, is it possible that after all we might be wrong? But, praise God! as I would get down in prayer and ask him to reveal the Word to me more and more, the assurance of the Spirit would answer: "This is the way." Thank God, not a doubt was left in my mind, not a single doubt. This is the way.

Each of us has a separate life to live, a separate responsibility to fill in an experience that is peculiar to ourselves. Our individual experience must be one of our own. We can come to camp-meeting, and get wonderfully helped from the prayers and testimonies of others, but we must have an individual experience, something we can take home with us and put into our daily lives; something we can take into our community, an individual experience that fits our individual needs. And we can have it, an experience that will enable us to make a success in the Christian life. But we must remember the good things.

THE COMMON FAILURE OF FORGETTING.

In reading the different experiences given in the Bible, happening in different ages and times, I notice one of the greatest failures of the poeple of God was to forget; and when I look over my own life of thirty-seven years in a Christian experience, I believe some of the greatest

mistakes I have made have been mistakes of forgetting. It is characteristic of human nature. Apparently we can retain so little in our memories because they become crowded full of other things. We become so absorbed in the earthly things that we forget the things of God. It is possible for us to become so negligent and forgetful and to place so little value on the sacred things of God, that we become weaklings and fail to adorn the doctrine we profess. Generally this leanness and weakness comes through an awful habit of forgetting. I pray this afternoon that God will help us to get our memories brightened up; to take a stand against ourselves, and to get a better capacity to retain the precious things of God; to appreciate them as the most valuable things in this world. This is a very important point. I know by experience. And I see among the saints of God in many places that there is danger of losing the real estimation of the value of what God is doing in these last days.

GOD'S CONTROVERSY WITH HIS PEOPLE.

I want to call your attention to what God said to the children of Israel through the prophet Micah. God said he had a controversy with the people. This controversy was against their forgetfulness. It was against that people who had been so wonderfully blessed and helped by the power of God.

"Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? Testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent

before thee Moses, Aaron, and Miriam. O my people, remember now what Balak, king of Moab, consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord."

Bear in mind this thought especially, "O my people, remember." God had delivered them from Egypt, from the awful life of bondage, brought them through the Red Sea, fed them with manna, and led them by the hand, through a pillar of fire by night and of cloud by day; he had given them water from the rock; and still in the face of all those miraculous dealings, they would keep forgetting him. He had to send plagues in different ways to remind them of the fact that he was leading them. Count back the years when God spoke to your own heart and see if you have been walking with gratitude and fear as you should.

REMEMBER GOD'S MERCY.

I am sure today we have to say that we are unworthy of his mercy, and yet God has been so merciful to us. In the 13th chapter of Exodus and the 3rd verse regarding the passover, we read: "And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten." Every year they had to have that memorial of their deliverance from Egypt. Every time they ate the paschal lamb they had it in remembrance. We have a memorial day in the church of God that helps us to remember our deliverance from the bondage of sin. Jesus said we should drink the cup and eat the bread of the Lord's supper in remembrance of him.

Remember how God brought conviction upon our hearts. It is good for each of us to consider that ex-

perience when God brought us down to the place where we said, "I will." I shall never forget the time I said, "I will surrender. Lord, I yield, I yield." I thank God for that time and moment. When I remember that experience it makes me thank God for salvation more than for anything else in my life. We sometimes sing, "Oh, happy day, when Jesus washed my sins away." I can sing that yet. That spot, that place—we may know the very place where the work was done. I can think of other wonderful events, but that is the most wonderful in my life—when this poor soul was rescued from the life of sin. Is it most wonderful to you? There is no place so sacred as the place where God spake peace to your soul. The longer we live, the more able we ought to be to glorify God for delivering us from sin.

It does me good to remember how little I felt at the time I sought salvation, and that we have to keep just that little in order to retain salvation. You remember how small you felt at that time? You were calling earnestly upon God for salvation. If someone would have come around and punished or injured you, would you have felt like taking revenge? You would have said, "Lord, forgive my sins." It is good to remember how little we were at that time. When Jesus set a child in the midst of the disciples, I imagine it was a small child, one that was really unconscious of itself. Those big stalwart men looked down at that little child. "Except ye become converted and become as a little child, ye shall not enter into the kingdom of God." I believe the disciples could easily see that Jesus wanted to teach them to be small, like the little child, before they could enter the kingdom of heaven. If it requires that condition to get salvation, how much does it require to keep salvation? It requires the same degree of humility. The Lord help us to get this in our

hearts. If men ride over our heads, should we take it? If they smite us on the cheek, should we take it? If they speak falsely against Christ, should we take it? Should we sue them for slander? No. The Lord wants us to be insignificant and humble and place little esteem on ourselves. "Blessed are the poor in spirit." This does not mean the spiritually poor and lean, but the poor in spirit. "For theirs is the kingdom of heaven." Brethren, if you can remember how you felt in those times of humble submission, then you can find abundance of grace for all the trials of life. God says he will give us grace, but he gives graces to only one class of people. You know what class that is. He gives grace to the humble. Do we want to live where the streams of grace are flowing? Then let us keep real humble.

ESTEEMING THE MEANS OF GRACE.

When you were first saved, you remember how good the prayer-meetings and the preaching were? Do you remember how precious your Bible was? Was not the Book grand? Did it not seem like a letter Father had written to you? When was that? When you first got saved? How is it now? Are these things just as good now as they were then? just as sacred and beautiful to the soul as then? How about the prayer-meetings? Most of you no doubt are living in communities where some of the saints gather together for weekly meetings. I know some saints that do not get to meetings but once a year, and when you hear from them they report that they are saved and sanctified. There are others who get to meetings very frequently, live in close touch with the pastor, and yet are having a hard time to keep saved. Why is this? I will tell you why. It is because they too lightly esteem the sacred things of God. I wonder if you people here in this part of the country, are troubled like we are in the far west? Maybe the

trouble is caused by the climate there. They say people get kind of sluggish out there. A person gets into a stupor when he is too cold as well as when the weather is warm. We can not attribute this spiritual stupor to climate. The cause is in ourselves. We let the devil impose upon us by forgetting the value of the things of God. God help us to shake off the stupor.

Our prayer-meetings will indicate what kind of people we are. If we are spiritual people our spirituality will manifest itself in prayer-meeting. I never can enjoy a prayer-meeting where the saints are not spiritually alive. It is easily possible for us to become cold. You remember the experience of the church at Ephesus? This church and the one at Sardis, had forgotten to value the things of God. The message to them was, "Remember from whence thou art fallen and repent." Could that apply to any of us today? Have we left our first love? The church at Sardis did still worse; they actually had a name to live and were dead.

We should keep alive in him. When a person is alive in God he will give some signs of life when the songs are sung, the testimonies given, or the word preached. I have seen people sit in their benches as though they had no life, as though they were paralyzed. When the truth goes forth, there should be a response. A certain sister once said that she had gotten inspiration from a certain face in a congregation to preach the word of God. Let us show our appreciation of the truth. Let us try by the grace of God to keep out of lethargy and stupor. Keep out of those ruts; get alive in God and make the places of worship ring with the praises of God.

REMEMBER YOUR SANCTIFICATION.

Remember when you were sanctified; remember what it cost you to be sanctified; remember what your sanctification cost Jesus. Do you remember that definite

positive consecration that seemed like death to you? The consecration required to get sanctified is the same that is required to keep sanctified. It meant everything to you; not a thing could be held in reserve. I am glad that the Lord brought that to my understanding. I had to pay the full price. We can make a consecration today that will last throughout all eternity. *An eternal YES*—Can you say it? If you have not said it yet, God help you to say it before the meeting closes. The safest and sweetest place in all the world is in the will of God.

I am glad that sanctification has not grown old in my heart. I was so glad the brother preached the first sermon of this camp-meeting on sanctification. Bless the Lord! it is just as good as it ever was. It brings my mind back to the time I met the conditions myself, and viewed the beauty of a sanctified life. This is an experience that keeps us sweet, with victory over sin, in the center of God's will.

Sanctification distinguishes Zion from Babylon. This is what brought Zion out of Babylon. People may be sanctified in the sects, but it is a scriptural fact that God will make the separation. There are some of God's people in sectarian Babylon yet. If they get a Bible experience of sanctification, they are eternally spoiled for the divisions of men. It is sanctifying grace that so unites God's people together that you can not hold them apart. Two sanctified hearts can not be divided. The germs of division are destroyed in a sanctified heart. You can not separate God's people, who have sanctified hearts. The yoke of men can never be put on a sanctified neck. It will never fit. Sanctification will break the yoke. "And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." Isa. 10:27. It is

the sanctifying grace that brought the church out of Babylon and keeps her out.

May the Lord help us to remember the beautiful experience of sanctification, the distinct, separate work of grace. It is as distinct as it ever was, a definite, second work of grace. Let us not forget what God has done for us, the price he paid for our sanctification, and the conditions upon which we have received the experience.

REMEMBER THE GRACE OF HEALING.

Do not forget the beautiful grace of healing, which is ours through the blood of Christ. Let us remember how God revealed divine healing to us, how God healed our bodies, and what he healed them for. No doubt many of you can say today that God has rescued you from death; that many times you have been taken down to death's door. Perhaps the majority of the congregation here have been healed. Some were given up to die, but through the doctrine of healing a ray of hope sprung up in their hearts that Jesus Christ is the same yesterday, today, and forever, and they began to ask God to help.

More than twenty-five years ago I tried divine healing. It worked all right then and has been working all right ever since. A few years ago I was healed of typhoid fever. God only knows how near I was to eternity; but through faith in the precious promises I was delivered. In one week the fever was broken, and I began to amend. I realize this healing was for a purpose. If it were not for the healing power of God I would not be here today. My life belongs to God and must be spent in his service. God has healed you for the same purpose. Are you rendering to him that service today? Are you doing all God has healed you for? Have you ever made a promise that if God healed you, you would do what he wanted you to do? Are you true to that

vow today? If we do not remain true to God, there is danger of a worse affliction coming upon us. I dare not be untrue; I owe too much to God; I must obey him in all things because I love him and the fear of God is upon my heart. I remember these benefits and I remember what they are for.

REMEMBER YOUR DELIVERANCE FROM BABYLON.

It is as precious today as ever to know that we are free from Babylon. I can shout against Babylon as much as I did when I came out of her. How good it is to enjoy these blessed privileges! Some poor souls say they can not see the need of leaving sectarianism. I thank God it was not hard for me to see when I saw the beautiful way of unity and purity. The reason people do not hear the voice, "Come out of her my people," is because they do not listen to his voice. God's people are obeying his voice. Let us praise God for Zion, the church of God.

A certain brother who was saved but could not find anything in the way of a church that met his ideal from the Bible standpoint, was advised to join some church. He replied that by following out the Biblical specifications of what the church must be, he himself could make a better church than he could find anywhere. Later this brother got hold of a Gospel Trumpet and found it was just what he had been looking for all these years. He was already in the Bible church. Let us remember the glorious light that God has given us on the church question.

This wonderful salvation God gives us in these days, makes us all the more responsible for the light shed upon our path. Martin Luther and John Wesley in their days lived up to all the light God gave them and were accepted in God's sight. Our fathers and mothers did the same, but they did not have the light that God

has shined upon our hearts in these last days. If we are going to fulfil the purpose of God in our lives, we must walk in all the light of God. It is necessary that God give us more light because the darkness is so much more dense than it was. It is getting worse and worse. It requires every ray of light from heaven to enable us to walk right in this world, to make a success of the Christian life and to gain our eternal home. Let us sacredly cherish the light of the gospel, and remember the wonderful things God has done and is doing for us.

Realities of Life.

In the Auditorium, Tuesday evening, June 10, by Lee Collins.

I shall talk to you about some things that are real. In 2 Cor. 4:18 we read: "While we look not at the things that are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." I desire to show by this scripture the reality of God, that all things that God's Bible speaks of, both pertaining to this life and the life to come, are real.

It is not necessary for me to prove to you that there is a God, because the majority of people believe there is a God. While that is true, many people have a very gloomy conception of him, and do not realize that all the Bible claims him to be he really is. Oh, if the people of this world could once see the reality of God, it would be a valuable blessing to them. We know that the nature of the world is to deceive the minds of the people, and to make them disbelieve in the reality of the true God. The very spirit of this world is a spirit of fiction, which floods the mind with romantic ideas and gives a false conception of God, and impresses us with thoughts that life is not real, that eternity is merely a supposition brought down to us by tradition.

Our life is real, and God wants us to know that life is real in every respect. When we are brought face to face with sin, and have tasted of its sorrows we are made to know that we are dealing with a reality. Yet it is plain to see that many people do not look at it that way. If the sinner knew the reality of life, if he would credit the Bible description of man's existence here, he would surely be in mourning. Oh, that man could get a proper conception of what eternity will mean, of what it holds in store for him!

Look into the skies and see the thousands of stars shining, and the moon floating serenely in the heavens; all these declare that God is real. The Bible says, "Day unto day uttereth speech, and night unto night showeth knowledge." Paul told the Romans that "the invisible things of him from the creation of the world are clearly seen." If the universe is real, its Creator must also be real. There is a God, and that God is the God of the Bible, and we must meet that God.

I remember when I was a child and would look in the face of my father, who was an infidel, I would think he was the wisest man in the world. I would ask him about Christianity, why he did not go to meeting. I remember in the early days of my childhood he would say, "There is nothing in it. There is nothing real about it. The world has been here all the while, and it will always exist. It might have come by what men call evolution." But I know that there is a real God.

SIN AND SORROW REAL.

There is a kind of religious teaching in the world today that declares that sin is not real, that suffering is not real, and that death is not real; that these are all a mistake; that all is mind. But go tonight to the bedside of the afflicted and ask them if their suffering is real; and they will tell you that it is real. Go to the home from whence the corpse was taken in the hearse to the cemetery; ask them if a broken heart is a reality, or merely a dream or imagination. They will tell you that it is real. Friends, look behind the prison bars and talk to the poor inmates in the cells who are looking forward with dark expectation to their early execution; ask them about their homes; call to mind and ask them about their families; ask them if sin and trouble are not relatives. While in Virginia I visited a jail where a man

had been placed a few days before for murder, and while we were there his little boy, who had not seen him since his arrest, came to see him. Oh, what a sad picture of real sorrow! If we could go to that poor woman who is separated from her companion, ruined and crushed by a vile life and forsaken by friends, and ask her if sorrow is real, she would surely declare that it is real.

I see a young lady and a young man in the world; they go the way of humanity; they marry, settle down in a little cottage on the hill where everything is conducive to their happiness. They love each other. They live this way for a while, and pretty soon some one steals their affections; some awful creature enters into the still relationship of their home, steals away love, and destroys their happiness. Afterward, the husband, whose jealousy drives him to drink, comes home in an awful drunken fit and finds things as they should not be. He draws a revolver and slays his wife. The next day we find him in jail. We ask him if sorrow is a reality, and whether things in this world that pertain to a sinful life are real; or if he is simply dreaming or only imagining there is trouble. No, friends, he will tell you they are real.

CHRIST REAL.

We are living in a real world, a world where there is much sorrow. But Jesus Christ is a real Savior who can deliver us from these sorrows. The prophet says of him, 'The spirit of the Lord is upon me. He sent me to bind up the broken hearted; to preach the gospel to the poor.' We are living in an inventive age. We are astonished by the wonderful inventions of men. They can talk across the ocean without a wire; they can fly; they can do wonderful things; and we find all kinds of remedies for the afflictions of men. But have

you ever seen a remedy recommended for the healing of a broken heart? No. Christ only is able to bind up the broken heart and to quiet the tempest of human anguish. Is Christ real? Yes; almighty God declared that Jesus was the Christ. Do you not remember when he took his disciples to the mount and was transfigured before them how the cloud overshadowed them, how that God said he was his Son? Thus the voice of God declared Christ was real. And that man who the Catholics say was the first pope, when asked by Christ, "Whom say ye that I am?" said, "Thou art the Christ, the Son of the living God."

There is another witness to his realtiy. The man of the tombs, who was bound with chains, possessed with a legion of devils, cried, "I know thee, thou holy one of God." Thus devils declare him real. But above all other evidence, I would say that his works declare him real. They are the best proof of his reality. Friends, I know Christ is real. His sufferings were real. If you can get the proper understanding of salvation, you will have more confidence in its reality. You will place a greater estimate on its worth. It cost much to bring God's salvation into this world.

Oh, the wonderful cost of salvation! What does it mean for this vast congregation of people to sit here night after night, and day after day, praising God that they are in this glorious evening light? What does it mean? Let us look back into the past, and see what it meant for Christ to bring this real salvation to us. When Christ came the world did not accept him. "He came to his own and his own received him not." What kind of a man was he? Was his life one of splendor? Did he come down through the tribe of Levi in all the glory of the Jewish priesthood? No; he came in a humble way, born in a place where there was no room for him in the inn, in a stable in the city of Bethlehem.

The world knew nothing of what was taking place at that time. The proud Cæsar reigning on his throne knew nothing of the great Sovereign born that night in his kingdom. At the time appointed he entered on his mission. It was a mission of mercy, and one of suffering. "He was a man of sorrows, acquainted with grief." Now we see him opening the blind eyes, and weeping with the sorrowful. We hear him call the putrifying dead from the tomb. We find him feeding thousands, unstopping deaf ears, and extending mercy to a lost and fallen world.

Say, is he not real? If you were blind, having never seen anything in life, men telling you you could never see, never had one glimpse of this beautiful creation, and Christ would suddenly open your eyes so that you could see men as trees walking, then see everything clearly, would you not believe him real?

We see him going through the world doing good, but the world (with the exception of a few) rejected him. That few was a mere handful compared to the masses of the world. Many of them that did accept him turned back when he began to lay judgment to the line. They claimed that what he said was a hard saying; they did not believe he was the real Christ. Then he turned to the remainder and said, "Will you go also?" Peter knew he was real, and said, "Lord, to whom shall we go?" Thus many refused him, and when he entered Gethsemane there were just three who seemed to be his real companions or who could in a small measure sympathize with him. Behold him as he leaves them there and withdraws himself a stone's cast, and kneels down to pray. There he wrestles in prayer, but the heavens are like brass. He gets no consolation. He turns back to them from whom he would get consolation, and behold, they are sleeping. Oh, what suffering it cost for us to have a good, clear conscience, yea, to

have every good thing to enjoy, a real deliverance, a real redemption from sin!

REALITY OF THE COST OF SALVATION.

But the world does not appreciate this salvation. They do not look for the Savior. Men do not realize their need. They can not see that life is real. What if Jesus had called to himself twelve legions of angels and left the world in sin? Where would man be tonight? Oh, how he loved us! We hear him pray in his agony: 'If it is possible let this cup pass; if there is any other way to redeem man, if there is any other way for his escape, resort to it.' He turns back and finds them sleeping. The third time he goes to the Father and prays more earnestly, and sweats, as it were, great drops of blood. That is what it meant to redeem poor guilty rebels and make them free. That is what made salvation real.

This third time the Father hears him and angels come and strengthen him. He says to his disciples, 'Sleep on now, I have the victory; sleep on, take your rest.' But listen: we hear the howling mob coming, the indignation of an angry devil as he pours out his wrath in an effort to destroy the real salvation the saints enjoy tonight. Will the mob succeed? We see the one coming who was at one time the treasurer of the little company. What is he coming for? He comes as a betrayer. What an awful discouragement! We see him bind this innocent Christ and then lead him away. Oh, if you can not be touched with a description of this awful scene, your heart is harder than stone. If the great love of Christ here manifested can not break your heart, then you are eternally lost. O God, pity the soul who can contemplate on this awful occasion without feeling a deep sense of appreciation.

They led him forth as a lamb in a pack of hungry

wolves. He must be destroyed. They want his life, his blood. They bring him before the governor, crying, "crucify him!" Who tries to evade the responsibility of his condemnation? Somebody must try him. Oh, what must have been the scene—the long-promised Messiah, the Shiloh of the Bible, apprehended and judged by sinful men? See him standing there, ready to pay the awful price of human redemption, to pay its real value. If you could take just one little taste of his suffering, you would appreciate what it cost to purchase your salvation.

See him standing there. The mob says he must die; "We must have his life." What has he done? "He has broken our law; he must die; let his blood be upon us and our children." That was the most awful invitation that ever fell from the lips of man. They arrayed him in a purple robe. They placed on his brow the crown of thorns. In derision they smote him, saying, "Prophesy unto us." That is the suffering Christ endured for us, dear friends. Pilate tried to get out of his condemnation, but could not. Pilate loved the applause of the world as men love the applause of the world today—more than they love Christ. They cry, "If you don't crucify him, you are not a friend of Cæsar's." The result was Christ was ordered to be scourged. He was stripped to his waist, and he stood there with his hands bound, the soldiers taking the cruel scourge and lashing his back. "The chastisement of our peace was upon him; he was bruised for our iniquities; and with his stripes we are healed."

He was condemned and led away. Some one hastily constructed a rude cross; and those hands that had fed the thousands and healed the blind eyes, and in many other ways blessed the suffering, were nailed to the cross. Oh, if you can see the reality of this love it will break your heart. Now they slowly, perhaps carelessly,

suspend him between heaven and earth. Oh, what a sight! There is the mediator between God and man. There he is. God, on account of his holiness and purity, and on account of his divinity, never could look upon the face of sinful man. Man, because of his iniquity and corrupt condition, never could look upon the face of God. There was no affinity between them. Man could suffer but could not satisfy. God could satisfy, but could not suffer. They were separated by a cloud of sin. A dark cloud intervened. O man, thou art lost! But Jesus, being both God and man, was able to suffer and to satisfy. He reaches down with one hand and takes poor lost and suffering man, and with the other takes the hand of an offended God, and brings them together.

That was real. What if he had refused to die for us? His friends were unfaithful. Peter said he would not forsake him but he did. At one time they all forsook him. We hear him cry out, "My God, my God, why hast thou forsaken me?" Evidently God had withdrawn his presence and left him there as the serpent in the wilderness. O sinner, look on this picture. God help you to comprehend its meaning.

We see him there in agony. We hear him crying, "I thirst." Finally the earth trembled. The sun hid his face because his Maker was dying. The rocks break. Men's hearts began to fail; and the centurion, perhaps the one who had lacerated his back but a little while before, when he saw these things, cried out, "Surely this man was the Son of God," thus joining with others in attesting his reality. We see him in awful agony. Finally he cries, "It is finished," and gives up the ghost. At last man is redeemed; a real salvation is now brought to him. Glory to God. We declare that Christ is real, and his salvation is real.

The devil is real, too. We believe in a real personal devil. Christ tells us Satan had bound a woman (Luke

13:16). If Satan had been only an idea, he could not have bound her. Peter said Satan is our adversary. His works prove him real. And sin, the work of Satan, is also a reality.

Friends, if you are tampering with sin you are doing so at your peril. When you drink of the pleasure of sin you are doing it at the peril of your eternal life. You are exposing your soul to eternal suffering as a result of sin; and sin, as the work of the devil, is all real. But this is not all.

DEATH AND THE JUDGMENT REAL.

The Bible says it is appointed unto man once to die. That awful something called death is real. Every man, woman, and child in this place tonight must some day actually face the reality of death. It will be but a little while until death will claim you for its own. Perhaps tonight his grim presence in your home or in your room will convince you that your death is real. You are made seriously conscious of this fact. When a friend or one of your relatives die, you begin to recognize the reality of death. Oh, you say, it is real. Its awful chilly breath has been in my face; it passed so close to me that I am conscious of its reality. Friend, you must soon feel its cold embrace; and the sooner you realize this fact and the sooner you prepare to meet it, the better it will be for you in this world and in the world to come.

Since all these things are real I am glad that salvation is real, too. Your deliverance from sin and suffering from the fear of death, and ultimately from death itself, is or can be a living reality in your soul tonight. Sinner, when you realize that the indignation of a righteous God is upon you, you can not be happy. Your conscience is smiting you, and you are miserable. Now inasmuch as you feel that way as a sinner, if you accept

this glorious salvation you will be just as conscious then that you are saved as you now are conscious that you are lost. I am glad we get the real evidence.

Now because you can not see things with your natural eyes does not always make them impossible or unreal. All things described in the Bible will ultimately prove their reality. The time is coming when you will acknowledge that every word which God has spoken,—all his promises and warnings—are true. Therefore I plead with you to meditate on their reality.

Oh, the reality of the judgment! The Bible says God will bring everything into judgment. It also declares that we shall all stand before the judgment-seat of Christ. Justice and truth agree in demanding the judgment. Perhaps you will not allow your mind to dwell on this fact. You put it off and evade it. I want to say that as surely as we are in this place of worship tonight, so sure we shall have to assemble before the tribunal bar of God together with every man upon the earth. All will stand and face the great Judge of heaven. There everything will be brought into judgment, with every secret thing, whether it be good or evil.

HELL REAL.

Hell is a reality tonight, friends. I wish I had some way by which I could allow you to look into the actual pit of hell. Yes, there is a way of looking into hell. God out of his mercy and pity to me does not allow me to view the future. He has spared me from a knowledge of the future. I do not know what tomorrow holds in store for me. In his mercy for me he has kept it from me. If I knew what would befall I might not be able to bear it. If God would brush aside the vale and allow me to view the future I could see the dark places. I might see the death of my dear wife, and see my little children in the awful jaws of death. I might see one

draw its last breath, its little eyes sunk in its little head, and friends carrying it from my sight. If I could see into the future the death of my own companion, of my own friends, it would break my heart. But God is so good; he has shielded me from a knowledge of the future. He reveals it to me only as I can bear it.

But there is a way I can look out into the future, into long eternity. There are means by which I can see down into the miseries of hell, and see men and women in pain tonight. Do you know that faith in the Bible makes heaven and hell real? What can we see in hell? There we can see all the vile characters of men from the time man has gone into sin; from the death of the first wicked men down to the present time. We can see aged men, gray-headed fathers and mothers, bound in chains of darkness, waiting with bitter expectation for the judgment and the awful wrath of God hanging over them. Through God's Bible we can see them bound there tonight. There is the rich man, the man who was one time arrayed in splendor. At one time he was envied and men called him noble—one time rich, now a pauper in torment. We can see him in hell because the Bible says he went there, to hell. We hear him say, "I am tormented in this flame; go back and tell my brethren not to come here; don't allow them to come to this place of torment." Thus is hell made true and real to me tonight. It is just as real if some do not believe it, because it is truth.

What more do I see? I see souls of men who one time were noble men in this world, who expected to get saved some time just like you perhaps are expecting. I see poor souls who procrastinated until it was too late. Down there they are suffering in a real hell tonight, because they did not accept Christ. They are there because they neglected salvation, conscious of the real-

ity of hell. Oh, can you not see this tonight? Look at the Bible's description of this place. Where men plead for mercy, for one drop of water. Surely it is real.

HEAVEN REAL.

Now let me turn this telescope of truth to the other side. As I stand here, a little mortal creature, but thank God with a little faith in God's Word, I can look out into the Elysian fields of glory. Through the Bible promises I can look into heaven. I can look into the face of God. Brethren, friends, I see the angels. I see the Christ, the center of attraction for every Christian heart. "We see Jesus." We see him tonight. Somebody says Christ will be just like the other men after the judgment; he will fall back and be as the brethren. But I can see him as the real light and life of heaven. I can see him there as the one who is now to me the Lily of the Valley, the Bright and Morning Star, the One altogether lovely. I can see the angels place a crown on a faithful soul, who has escaped the sins of this world through real salvation. I hear the songs of the angel's reception: "Come in." Glory be to God!

Friends, it becomes real to us when we look to heaven through the Bible. If you deny the reality of these things you make eternity as black as midnight.

There are some good things we see in this world by faith in God's Bible. We see the church of God. It is a reality. Some one says, "You talk about unity, and we can't see it." There is one thing we must learn. It takes the unity of the Spirit to constitute the church of God. This is true in many congregations. It is possible for sinners to be in the unity of belief but God's church is composed of those who are in the unity of the Spirit. Let us get in the unity of the Spirit, and the unity of the faith will be the result. It will adjust itself. While I have suffered in my past life on this account,

I now can see that the unity of the church of God is a glorious reality.

Do you believe that heaven is real? Says one, "It is imagination." No; God bless you, it is not imagination. I do not have to imagine I see the glory of God, nor imagine that my feet shall press the golden streets; for the Bible is my means of sight. I do not have to imagine that there is a crown for me. I can see it now. Praise the Lord! When Moses came to years he refused to be called the son of Pharaoh's daughter. By remaining loyal to Egypt he would have obtained a high position, perhaps the crown itself. As a son of Pharaoh's daughter; and Egypt was one of the greatest kingdoms that ever existed. But by faith in the promise of God Moses looked through the whole scene and saw the reality of God; so he quit, stepped down, and associated himself with the despised Hebrews, choosing rather to suffer affliction with the children of God than to enjoy the pleasures of sin for a season. Moses did not fear the wrath of the king. He endured. What made him endure? He saw something real. He endured like every Christian endures, "as seeing him who is invisible." Oh, praise God forever!

Paul and Silas were in prison. I wonder what they would have been saying if you had gone there about eight or nine o'clock? Should we have heard them say, "We have been trying to uplift humanity. This is a hard way to serve the Lord. If we don't get liberty soon we shall have to quit." We don't know what they were doing at ten o'clock; but I do know what they were doing at midnight. They were singing praises to God. Why? Because they had real salvation, the same kind of salvation you have if you have any at all. O friends, God bless you, these things are real. Come and get real salvation now.

The True Standard.

In the Auditorium, Wednesday morning, June 11, by H. M. Riggle.

I ask you to consider what I say, and the Lord give you understanding in all things. I will read three texts as the basis of my remarks in this morning's discourse. "The word that I have spoken, the same shall judge him in the last day." John 12:48. "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ." Rom.14:10. "But with me it is a very small thing that I should be judged of you, or of man's judgment * * * he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come." 1 Cor. 4:3-5. These texts introduce my theme—*The written, revealed Word of God, the only true standard for time and eternity, as compared with the law of conscience.*

Some of the thoughts I shall present in this sermon have been introduced in the ministers' meetings at different times. I feel clear to present them to the public assembly. We all need the truth. What is good for the preachers is good for us all. I trust that you may all receive a benefit.

THE LAW OF THE WORD.

In this world today there are many standards by which people are judged good or bad, right or wrong. The creeds, teachings, and doctrines of men are held up as standards for people to measure to. Also there are standards of conscience. I am glad we have reached the time in God's divine plan when all the creeds of men are being discarded, and, in the language of one of our hymns, we are coming

> "Back to the blessed old Bible,
> Back to the words of our Savior."

The world today is cursed with creedism; cursed with human traditions, dogmas, and man-made religions—religions of human origin, animatd by human life. The religion of the Bible is divine. Its power and life come from God.

The church of God has great reason to rejoice, that with us, the apostasy that has crushed and left its blight upon Christianity down through the ages, is past. In getting out from under the apostasy, we had to discard all the creeds and doctrines of men, and come back to the blessed old Bible. Every religious reformation since the Dark Ages, has had a part of the truth. Some special truth was held up as the hub around which the movement clustered. But we have now restored to us, as in primitive times, the whole truth. Our motto is, *The truth, the whole truth, and nothing but the truth.* Therefore the creeds, teachings, and doctrines of men we no longer recognize as the standard; nothing but the Bible.

"The word I have spoken, the same shall judge you in the last day." This written, revealed Word of God is the true standard. It will be the only standard in the day of judgment. The traditions of men will not count in that great day. If we measure to the teaching of the written Word here in this world, we shall stand approved before God in the great day of eternity. God has but one standard, and by it he judges us to be right or wrong, saved or unsaved. It is by the Word of God that you and I are judged in the sight of God today. The only way to have God's approval is to live in perfect harmony with the whole revealed will of God. People may measure up to the doctrines of men, but if they fail to measure to the Word of God, they will be condemned in the judgment-day. A certain preacher recently said to me, "I have always believed that we ought to practise the ordinance of feet-washing, but, you see,

our creed does not enjoin it, so our church fails to practise it." This is virtually setting aside the plain truth for tradition. In the day of judgment that man will not be judged by what his church practises and teaches, but by the Word of God. Men's teachings and doctrines have set aside the sacred Scriptures. This is an awful thought. There are many people who know what the Bible teaches, and the only reason why they fail to practise its teaching is because their creed does not enjoin it. Our obedience is predicated, not upon tradition enforced by men, but upon our obligation to God. This makes our Christian life of devotion a delightsome service.

ADDITIONAL LAWS.

Just as some take away from the Bible, others add to it. Some sects, like the Mormons, believe that people now can receive direct revelation as did the apostles, and add to the Word of God. This is not correct; the canon of Scripture closed with the writings of the apostles. Whatever revelations we may receive, will be but light upon the present Scriptures, and not additions to them. Any creed larger than the Bible is too large, just as any creed smaller than the Bible is too small. We have positively no right to enact any rules or regulations or to enjoin upon our fellow ministers and the church of God any past traditions or new observances not clearly based on Bible principles. To do so is to fall into the rut of creedism, and to depart from what is a fundamental truth; namely, that *the written Word of God is our only standard.* Past reformations wrecked upon the rock of traditionalism, and we shall do well to steer clear of this. In the New Testament will be found the true standard of life and experience. To go outside of this is to resort to man-made rules and traditions. Traditional law once imbibed and fully established in the

mind and conscience, becomes as sacred to the one practising it as divine law, and is no easy thing to shake off.

In the revealed Word, God said what he meant, and meant all he said. In the New Testament will be found God's standard of repentance, justification, sanctification, and unity, and the every-day life and practise of a Christian—just what God requires. Even those who adhere to creeds admit this. They say that "everything that is essential to life and godliness will be found in the Word of God." I ask, then, What is the use of anything else? Why add to the Bible, or take from it? Why not take it as it is? We believe this to be true and right. Then, let us stick to this truth and declare it to the world. What we know right we all know alike, for the Holy Spirit guides us all into the same truth. Beside me here in the rostrum sits our beloved Brother Kilpatrick. What he and I know correctly we know alike. As we both drop the traditions and notions of men, and come to the simplicity of Bible truth, we will see alike; and I will add, we do. Brother Cole asked the question, "When you present the church of the New Testament, the ideal church, can you point to a visible body of believers in the world, and say, This is that church?" Emphatically I answer, yes. On every fundamental, God's ministers and church see alike. There is no difference nor division. It is only when we drift away from the clear teachings of Scripture and try to enforce tradition and our own ideas that questions arise and differences come in. Let us not spend our valuable time caviling over trivial externals, but stand unitedly for the whole truth and present that unit to the world.

TRADITIONAL STANDARDS.

The standard is the Word of God, not what John

Wesley taught. Some say that John Wesley set up the standard. Just as far as John Wesley preached the truth, he held up the standard. Wherein he failed to preach the whole truth, he failed to lift up the true standard. It is not what some folks taught one hundred years ago or fifty years ago or thirty years ago that is to be accepted as the standard; but what the Word teaches. What was taught thirty years ago can be accepted as the standard only wherein it perfectly harmonizes with the written Word. God bless you, the standard is not merely some revered teaching of the past; it is the Word of God. So many folks talk about going back to the "old paths," meaning the teachings and practises of the church thirty years ago. They say that must be the standard. But to go only thirty years back would be to follow in the rut of the sects about us. The Methodists say that John Wesley set the standard. We go beyond Wesley; we go back to Christ and the apostles, to the days of pure, primitive Christianity, to the inspired Word of Truth. That is getting back to the true standard. We go back to the fountainhead. If I measure to that truth, I shall not be afraid of the lightning-flash and the thunder-peal of final judgment. No; when the mountains quake and tremble, when this old world is tottering like a drunkard, when the heavens are on fire, when the sun withdraws her shining and the stars of heaven fall, when the wicked cry for rocks and mountains to hide them from the wrath of the Lamb, I expect to stand. Glory to God! I expect to be judged by the very same standard of revealed truth to which I am now measuring.

I will now call attention to another law. Before I enter into a consideration of this part of the subject, I kindly ask you all to bear with me and not to judge me harshly. Consider carefully what I say, and receive it in the spirit in which it is delivered. I speak in the

fear of God and trust that what is said will not be cast aside lightly.

THE LAW OF THE CONSCIENCE.

I read from 1 Cor. 10: 23, 25, 27, 29: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not." "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake." "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake." "Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?" In these verses is introduced what may properly be termed *the law of conscience.* The divine law revealed in the Word of God is the standard for the whole church. It is a universal law; it applies to all nations and people, irrespective of their peculiar and differing customs, manners, and forms of dress. Yes, the gospel of Jesus Christ is applicable to all the nations of earth. It will save the Esquimo as well as the Hindu or African, though these people differ widely in dress, forms, and customs. These external differences will not in the least affect the unity of the Spirit, nor the unity of faith as revealed in the written Word. But the law of conscience is not universal, it is applicable only to the individual. Conscience is regulated largely by what men believe. In proof, I call attention to Romans 14:

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not, judge him that eateth: for God hath received him." Verses 1-3. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own

mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Verses 5, 6.

Here is laid down a principle that is worthy of our careful study. Brethren, I feel bold in God this morning. The Spirit of the Lord is upon me and has anointed me to deliver this message. In Paul's time there were those who believed they could eat all things. They gave God thanks and ate what was set before them, asking no questions for conscience sake. Their consciences approved of what they did because they believed it to be all right. At the same time there were some in the church who had conscientious scruples regarding what they ate. These were called "weak." They ate herbs and abstained from meats, doing this, as they supposed, "to the Lord," and also gave God thanks. You see, the conscience in this thing was regulated by what one believed. The same was true with respect to the observance of days. "One man esteemeth one day above another." "He regardeth the day unto the Lord." He acted in this way because he believed it to be right, and his conscience approved of his action. Had he done otherwise, his conscience would have condemned him. At the same time his brother in the church "esteemed every day alike." He too was conscientious, and "to the Lord he did not regard it." Both these men were accepted of God, though they differed widely in matters of conscience. This proves conclusively that the law of conscience is the law of the individual, and also that in conscience matters people may widely differ, and yet be accepted of God and stand united upon the general principles of truth. There is no evading this fact so clearly taught in these scriptures.

CONSCIENCE REGULATED BY BELIEF.

Allow me to press this point. Conscience is regulated by belief. Present-day proofs are many. Take the Saturday-keepers for an example. As soon as the sun sets Friday evening, they lay aside their work and with a feeling of reverence begin keeping Sabbath. They are educated to believe that this is right, and who will doubt that the sincere among them have the sanction of their conscience. To work on that day would bring them under the condemnation of their own conscience. The same is true of Sunday-keepers. They have been educated to believe that Sunday is a holy Sabbath-day. Thus their conscience approves of their stringency in keeping the day. To work on that day would bring them condemnation. A preacher told me that he cleaned his stable one Sunday and that his conscience so condemned him that he repented in tears. At another time he sold a quart of milk on Sunday and had to repent bitterly before God. I believe the poor fellow was sincere. He thought he had committed an awful sin. Here is a man in our time who "esteemeth one day above another." Others of us, who are better informed regarding the sacredness of days, would not feel condemned in the least were we to perform the same work on Sunday.

I once knew a brother who, when he was a member of a sect, was taught that it was wrong to eat fruit between meals. He told me that a few times he had broken over the rules, and that his conscience so condemned him that he repented in tears. To us whose consciences are not so educated, such scruples look like foolishness. It confirms my thought, that conscience is regulated by what we believe. Listen! "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him who esteemeth anything to be unclean, *to him* it is unclean." Rom. 14: 14. This text is conclusive.

JUDGE NOT.

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come." Col. 2: 16, 17. We have no right to judge one another in matters of conscience. It was with direct reference to this very thing that Paul said, "But why dost thou judge thy brother? or why dost thou set at nought thy brother?" "Who art thou that judgeth another man's servant? To his own master he standeth or falleth." "Let not him which eateth not judge him that eateth: for God hath received him." "But with me it is a very small thing that I should be judged of you, or of man's judgment * * * he that judgeth me is the Lord." O brethren, when we make our own conscience the standard for the whole church of God, we do wrong. When we judge our brethren wrongly and condemn them by the standard of our conscience, we violate the principles of divine truth. "Let us not judge one another any more." In external things which involve no moral principle and on which the Scriptures are silent, Paul says, "Let no man judge you." Do you grasp the principle of truth contained in these texts? I pray God to enlighten us in these things.

Nothing would please the devil better than to make a great hubbub over some trivial matter, and split the church of God. As a ministry and a church, we all occupy the same ground. In the experience of full salvation we stand on the same plane. On every Bible doctrine we stand in perfect unity. On fundamentals, there is harmony, and peace, not division. O beloved brethren and sisters, shall we then make an issue over some little thing in which no moral principle is involved, something on which the Bible is silent, something which belongs to matters of conscience, and separate from each other? Shall we thus rend the ministry and church in

twain? thus do untold injury to the precious cause to which we have dedicated our lives and for which we labored so hard and sacrificed so much? We can not afford to do it. The Spirit of God in me is against that spirit of division that would rend the body of Christ into factions. Let this be our motto: "Endeavoring to keep the unity of the Spirit in the bond of peace." "Follow after the things that make for peace."

Brethren, let us stand united for the principles of truth contained in the written Word, and not cavil over matters of conscience. There are thousands of things in life that involve no moral principle, that the Bible nowhere mentions, and that are therefore left to our own consciences. "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no questions for conscience sake." "Why is my liberty judged of another man's conscience?" "Why am I evil spoken of for that for which I give God thanks?" We must keep our conscience inside of the truths and the principles of the Bible. If you allow your conscience to become so lax that it will stretch beyond the Word of God, you will get into trouble. But many things come up in life on which the Bible does not speak; and the reason is, no moral principle is involved. Such things are positively matters of conscience. I will mention a few as examples.

MATTERS OF CONSCIENCE.

Building insurance. One brother says, "My conscience will not allow me to get my buildings insured." Another, who is just as spiritual, says, "I have mine insured, and my conscience doesn't condemn me at all." It would be wrong for these brethren to condemn each other over this matter. The Bible says nothing about it, so let each have his liberty of conscience in the matter. The one must be careful not to bring his liberty of

conscience and the other his conscientious scruple to meeting and try to bind them upon their brethren. "Hast thou faith, have it to thyself." "Happy is the man who condemneth not himself in the thing which he alloweth."

Another says, "My conscience will not allow me to go to the polls and vote. I don't think it would be right at all." At the same time his brother in the church, who has as good an experience as he, and lives a holy, godly life, sees differently. He says: "I am a citizen of this country, and am subject to our government. I pray for governors and presidents. Governments are ordained of God. I have studied the questions of the day somewhat, and they concern the welfare of my family and of the community. As I help support the government and live under it, I feel that I have a right to a voice in its affairs. I feel it my duty to vote. Without entering into the spirit of politics, I quietly go to the polls and vote for what I believe to be for the best interests of the whole people." Now, the Bible says nothing about voting; consequently, both these brethren have a perfect right to do as they feel in the matter. So don't condemn one another in such things. If a man doesn't want to vote, let him stay at home. But let him not condemn those who do vote. In any case, keep out of the spirit of politics. Keep clean in your soul.

Sometimes a reform, like the abolishing of the cursed liquor traffic, comes up as an issue before the people. Some are so conscientious that they will take no part in such movements, which are for the betterment of the people in general, and they are ready to condemn those who do. I say the wrong comes in trying to bind your conscientious scruples upon others. "Let every man be fully persuaded in his own mind" in such matters. I am simply laying down general principles. The law of conscience belongs to the individual; consequently, when it is made the law of the church in general, it always causes

trouble and brings division. This is true in the local assembly and in the church at large.

On the subject of dress the Bible lays down some general principles. It enjoins "modest apparel," that becoming "women professing godliness," and condemns "costly array," and gold and pearls worn for "outward adornment." In none of the Gospels or the Epistles is a uniform pattern of dress prescribed. The reason is clear. The gospel must reach all nations, and these differ greatly in their modes of dress. Compare the Oriental dress with our Western for example. What is considered modest apparel in the Orient might be considered clear out of place in America. Conversely modest apparel in America might not be considered becoming in the Orient. This matter must be left to the individual's own judgment and conscience, governed by this principle, "Do all to the glory of God." Keep clear from the pride of the world, and at the same time live in the freedom of the Spirit.

People have different methods of living. To illustrate: Four brethren are members of the same congregation. I shall call them Brother A, Brother B, Brother C, and Brother D. They all have a good, clear experience of salvation, and live straight, conscientious lives before God. We will say that each of them spends $50 a month the year round.

Brother A's monthly bill is as follows: Groceries, $30; fresh meat, $10; clothing and notions, $6; support of the gospel, $4. Total, $50.

Brother B has as large a family as Brother A, but Sister B is a little more economical than Sister A and cuts down their living-bill more closely. Brother B's monthly bill is as follows: Groceries, $25; fresh meat, $5; clothing, etc., $6; to the gospel, $4; for a needed piece of furniture, $10. Total, $50.

Brother C, with as large a family as A or B, lives by

a somewhat different method. Brother A's wife goes to the store and buys canned goods freely, while Brother C's wife buys fruit and works till eleven o'clock at night canning fruit for her table. Brother A's wife spends very little time sewing and mending, while Brother C's wife patches and mends, and lives more economical in general. Brother C's monthly bill is as follows: Groceries, $20; meat, $5; clothing, $5; to the gospel, $5; payment on a piano for their growing sons and daughters, $15. Total, $50.

Brother D and wife are also economical in their manner of living. Whereas Brother A's wife buys her bread at the bakery, D's wife bakes her own. With as large a family as the others D's monthly bill is as follows: Groceries, $18; meat, $4; clothing, $8; payment on a rug for the parlor, $10; to the gospel, $10. Total, $50.

These four brethren, with their different methods of living, each spend $50 a month. Out of this amount Brothers A and B each give $4 to the Lord, while C gives $5 and D $10. I ask, Have these brethren a right to judge and condemn each other? To illustrate: Brother A comes to meeting and says to Brother B, "Did you know that Brother C bought a piano?" "Yes, I heard about it." "I'll tell you I don't have much confidence in him for spending the Lord's money in that way. I don't think it is right." But the fact is, C has spent no more money than A, but has spent it in a different way, and he gives more to the Lord's work than either A or B. In the same meeting Sister A says to Sister B, "I was over to Brother D's house the other day, and, what do you think? they have bought a brand new rug for their parlor." "Is that so?" "Yes; I'll tell you I don't have much confidence in their religion, spending their money like that, and the missionary work suffering." The fact is, C has spent no more during the month than A, and he gave $10 to the Lord's work, while A and B gave but

$4 each. A and B spent the bulk of their money for their tables and stomachs, while C and D furnished their homes.

I use this illustration simply to show how wrong it is for people to judge one another in such matters. A great deal of trouble has resulted in congregations, and people have lost confidence in each other, over just such things as this. I say, Shame on such inconsistency! All have a right to their different modes of living, so long as they do not violate this Bible principle: "Be temperate in all things." "Whether therefore ye eat, or drink, or whatever you do, do all to the glory of God."

O brethren, let us quit playing baby. Let us quickly come to the manhood state, and be men of principle and truth. The gospel standard is one of liberty. Paul says, "Ye have been called unto liberty." The gospel is a "perfect law of liberty." "The truth shall make you free." Jesus came to "set at liberty them that are bruised." "Where the Spirit of the Lord is, there is liberty." Perfectly to obey every command in the written Word is the delight of every Christian. A truly devoted Christian life is one of freedom in the Spirit. But to try to live to somebody else's conscientious scruples will rob you of your God-given liberty and bring you into slavish bondage. God's Word positively forbids people to bind the law of conscience upon each other. Read carefully Rom. 14: 3, 4 and Col. 2: 16. A preacher once told me that I was proud. I asked for the proof. He said, "Your hair is curly." I replied that my mother had curly hair and that mine was natural. He would have required me to have clippers run over my head close to the scalp, to remove my collar and cuffs, and to have no musical instrument in my home. For me to cater to that man's conscience would have meant anything but liberty. "Why is my liberty judged of another man's conscience?" 1 Cor. 10: 29. Let us be men. Let

us in the fear of God think and act for ourselves, and also grant our brethren this same liberty.

Two persons sit in meeting and the one condemns the other over matters of conscience. God judges both by the standard of his Word, and accepts them both. Do you see the wrong in this? How applicable are the words of the apostle, "Let us not judge one another any more"! When you begin to look at the faults and the mistakes of others, you become blinded to your own. About the time you think the whole church is drifting and going to ruin, you are near the brink yourself. Look out. Keep your own doorstep clean. Don't say like Peter, "What shall this man do?" but "Follow *thou* me." One rule will apply to us all: Everybody live with an eye single to the glory of God. If we do this, division will never come into the church of God. Let us love as brethren. Instead of being filled with suspicions, let us forbear one another in love. Some of our faces will soon be missing. Our places will be filled by others. Oh! we can not afford to wrangle over questions of no profit. Instead of saving all of the flowers to cast on our brethren's caskets, let us strew some in their pathway while they live. Let us respect each other and be courteous. Let us be kind and submissive. O beloved saints, my dear brethren, for the cause of Christ, for the sake of Jesus, for our own souls' sake, let us rebuke every spirit of division and strife, and stand for the truth, the whole truth, and nothing but the truth. Let us close in our ranks, and press forward, side by side, heart in heart, against the combined powers of sin and hell. Let us present a solid front against the foe. Mounted on our holiness steeds, let us rush forward in the battle, each one a giant for God, zealous in one common cause, carrying in every direction the message of full salvation from sin till the kingdoms of this world shall become the kingdoms of our Lord.

Our Mission in the World.

In the Auditorium, Wednesday afternoon, June 11, by J. D. Smoot.

I wish to call your attention this afternoon to the 3rd chapter of Paul's epistle to the Ephesians, beginning with the 8th verse: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." The subject that we wish to talk on has already been discussed in your hearing, but it has by no means been exhausted, and neither will it be exhausted after I am through.

GRASPING THE EXTENT OF OUR MISSION.

Now perhaps some of you might think that we all understand very well what is the mission of the church in the world. I agree with you. I believe that to an extent we understand it, but yet I say there is much more for us to learn respecting this subject. I must frankly confess this afternoon that the saints do not comprehend all that this mission means; neither have I myself grasped all that I have read about it in the Word of God; but I can truthfully say, I understand it better this afternoon than I have in all my ministerial life.

The better we understand our mission the better will we understand our duty, and the more will we call upon God for grace to do it. To the extent that we lack understanding to that extent we fail to discharge our duty. We would have done more in the past than we have done if we had understood our duty better. But we

should not be discouraged because we do not comprehend our mission or duty, as well as we should like to. In fact, I know according to the Bible that the Twelve Jesus chose did not understand their mission in the beginning as well as they did later.

We read in the 16th chapter of Mark, the 15th verse, "Go ye into all the world, and preach the gospel to every creature." That seemed to be very plain; they heard what he said, but after all they did not altogether understand what he meant. There are a great many things said to us today in the Word of God. We see what it says and we grasp at least to a degree the meaning of it, but sometimes we do not altogether comprehend just the extent of the meaning of the words. The Lord called those he commissioned to go into all the world to preach the gospel to every creature, but the fact is, according to the record we have here, it was at least a few years before they understood fully what he meant. And for proof of this assertion we read in the 10th chapter of the Acts of the Apostles.

Here we find that the Apostle Peter went up on the top of a house in a certain city after he had preached through Judea and round about Jerusalem and thousands of souls had been added to the Lord. While he was on the housetop in prayer to God, he fell into a trance and there, the Lord, by giving him a vision, showed him plainly what he meant when he said, "Go ye into all the world and preach the gospel to every creature." It is a mistaken idea that when we get the Holy Ghost we understand all the Holy Ghost understands. We do not. It is said by the Lord in the 16th chapter of John, 13th verse, "'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." When we get the Holy Ghost we have a good guide into all the truth, if we will be led of the Spirit.

In his own time he will guide us into all

the truth. He has all the attributes of the Godhead, he understands his business, and he knows just when to give us more light, and when to make known to us our duty. Oh the necessity of being led by the Holy Spirit! Inasmuch as we have the Holy Spirit and are being led by him, we can rest assured that God's will and desires and God's purpose concerning us individually and collectively will certainly be done if we will only follow the leadings of the Holy Spirit.

After the Lord had shown Peter in his vision that he should call no man common or unclean, that the gospel was for the Gentiles as well as for the Jews, the Lord also told him to go to the household of Cornelius, and there the Lord proved himself, in that when the gospel message was being delivered to the Gentiles the Spirit was poured out upon them just as on the Jews at Pentecost. Now this did not at first meet the approval of the other brethren. They heard that Peter had preached to the Gentiles, the uncircumcised and they called him in question about it; but after Peter had humbly rehearsed the whole matter with them and told them how wonderfully the Lord poured out the Holy Spirit upon the Gentiles as he did on the Jews, the apostles who had the Holy Spirit the same as Peter, said with one consent, "Then hath God also to the Gentiles granted repentance unto life."

After we have received the Holy Spirit, we do not understand everything, but when the truth is revealed, we who have the Holy Spirit will consent to the truth. Every one will do that. Thank God for the Holy Spirit! Thank God for his church who really possess the Spirit. Only those who have the spirit of God can be governed that way. It does not matter what name we go by or how long we profess to be saved, or how much demonstration we go through or how elegant we can speak or anything of the kind; when we come face to face with

the Word of God and it is demonstrated and made plain to us, if there is something in us that takes a stand against it, we may be sure that there is something wrong, for the Holy Spirit is the Spirit of truth and agrees with the Word of truth.

OUR ESTIMATE OF OURSELVES.

We now read again from our text: "Unto me, who am less than the least of all saints, is this grace given." I have read that scripture often and it is sweet and precious to my soul and every time I read it it brings a holy reverential fear on my heart. I never read that scripture but what it appeals very forcibly to my heart. This noble man, the apostle Paul, a man of noble birth, of culture and training, of noble character, brought up in Jerusalem at the feet of Gamaliel, with all those noble attainments, which but very few are privileged to enjoy, a man held in high esteem, as touching religion, a Pharisee after the strictest sect, a man who doubtless was never given to revelry and debauchery as many of us have been, was required still, with all those high attainments and noble birth and all his religious training to get the grace of God and a call to the ministry. He said of himself, "Unto me who am less than the least of all saints is this grace given." I suppose many people would have said all through their writings, "Unto me, who am the greatest of all the apostles, because I was so noble." But on the contrary, he said, "Unto me who am less than the least of all saints is this grace given"; not simply the least of the apostles, but less than the least of all saints. He said more than that: the reason why this grace was given was, "that I should preach among the Gentiles."

The apostle Paul was distributing to the Gentiles something that was given him, something that was communicated to him; something that was deposited in him

as an earthen vessel. It was not what he got at the feet of Gamaliel that he delivered to the Gentiles, but what he got from the God of heaven. He said, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." Gal. 1:15, 16. Brethren, I surely believe if God himself does not impart something to us, we can not give it to the world. We are not put into the ministry merely to preach about Christ, but we are sent into the world to preach Christ, and if we preach Christ we must have him within. Before God, we must really have him within.

In the 7th verse the apostle says, "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." It was by the effectual working of the Lord's power. I often think that if the Lord were working as effectually in us to make ministers of us, as some of us are working to make ministers of ourselves, it would not be long before we would be ministers. The Lord must work in us. "For it is God which worketh in you both to will and to do of his good pleasure."

The same apostle said in 2 Cor. 4:5-7: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Now brethren, not only is this applicable to the ministry, but to each saint. God is expecting us to distribute this gospel to the sin-benighted world. The gospel of salvation is something that the Lord has committed to the church; not merely to the ministry, but to the church

as a whole. The ministers may preach it just as pure as heaven itself, but except there be representatives of it, or in other words, except there be followers or saints that will adorn this doctrine of Jesus Christ with a holy life, our preaching after all will be in vain. Indeed it will. It is often said that the world is suffering for the pure gospel of our Lord Jesus Christ. But, brethren, the way I feel within my soul is this way: That if I had to give up either the preaching or the living of salvation, I would rather give up the preaching and live it, because I see the world is in darkness and blindness and it is longing to see the gospel demonstrated in a holy life. In other words, if, after the gospel is preached in its purity, it is not lived as it is preached, it tends to more unbelief and skepticism than if never preached. Many people have really been driven into infidelity because those who preached the gospel to them failed to live what they preached. But thank God when our words are not accepted, although they are spoken in the Holy Spirit's unction, approved by the Word of God, when our message fails to have its effect as we speak it from the pulpit, some one that is not a preacher may through his life convince the people of the reality of salvation.

THE GOSPEL FOR ALL MEN.

The apostle says in the 9th verse, "And to make all men see." This gospel that we have is not merely for our personal benefit but also for the benefit of others. There is no race, tongue, or nation of people on this earth that have a monopoly on salvation. It belongs to everybody. The Lord provided for every nation and every creature to have it. In the beginning, you remember, the Jews had it first, but the Lord commanded them to preach it to every creature. But none can get this gospel to the world but those who have its experience.

The people that have not got the truth can not give it out; so the very fact that we have it, obligates us to give it to every nation, to every creature.

Should some rich man deposit a very large sum of money in a bank and make us administrators, charging that it be equally distributed to every creature, whether rich or poor, black or white, or whatever race he might represent, and should we find ourselves being partial in the distribution, distributing to a certain class of people, perhaps of our race and nationality, to the neglect of others, we certainly would have to give an account of the way we dealt. So it is with the gospel that is committed to our trust. If we fail to distribute this gospel to the world as God has commanded us in his Word, we will have to give an account of it in the day of judgment. * * *

The thing we are to distribute to the world is something that has been hid in God from the foundation of the world. We are not merely dealing with temporal things, with material things; we are not dealing merely in man-made theories and philosophies of human origin, but the gospel of the Lord Jesus Christ. It has been hid in God; not in the material universe somewhere, not up among the stars or somewhere beneath the earth; it was hid in God. That is why Paul said in 1 Cor. 2:9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

"To make all men see." It does not matter how rich or how poor or what their circumstances or conditions may be, we are obligated to give them the gospel. You know sometimes there is a tendency among us, because of men's station, because of their wealth and intellectuality, and the position and the rank which they occupy

in the world, to withhold from them the truth of the Lord Jesus Christ. Doubtless it has been your experience in times past that in the presence of great men the enemy would have you somewhat withhold the message; I do not mean preaching from the pulpit, but in a practical way, a general way. There are some people that are actually ashamed to own and profess salvation before such people. Such things ought not so to be. We ought to let the glorious light of the Lord and Savior Jesus Christ shine bright, even in high places. There is nothing in the gospel that we need to be ashamed of. It is the most glorious thing that ever we heard of. It is the most precious thing that heaven affords to fallen humanity. Paul said, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." There is nothing in it for us to be ashamed of. Point people to the cross of Jesus Christ who died to save them. Tell them there is power and effacacy in the blood to cleanse from all sin.

A MISSION FOR EACH SAINT.

It is not only the ministry that is expected to be faithful along this line, but the entire body of God's people. Whether in the shop, in the kitchen, in the laundry, or wherever we are, the Lord expects us to reflect the light of his glorious gospel in our words and in our deeds. Well can I remember when the Lord Jesus first saved me from sin. I had been a very wicked man and was working among wicked men, but when the Lord saved my soul and subsequently filled me with the Holy Spirit, it was a pleasure to me on the street corner and in the mill where I worked to talk not only to the common laborer but to the superintendent and the foreman and to everybody I met. When we would get through working, we would all go on the large sand pile and take a little rest, and there I would tell how the Lord had saved me

and how wonderfully he could keep. As I would talk about my new religion, as they called it, and what the wonderful love of God did for me, tears would stream out of their eyes. I would read my little Bible at my leisure. They stole it from me but I got me another. It was a pleasure to me to tell them about the wonderful things of God. I did not know I was preaching. Sometimes I would start home for my meals when I would meet someone I knew. I would begin to tell of the love of God and stand right there until the whistle blew for work again. This was a pleasure to me, and, brethren, if we are filled with the Spirit of God today, our very souls will be yearning to see people born into the kingdom of God. It will not be a question of who it is, or how poor he is, or of what nationality he is, but it will be a question of communicating that glorious light of the Lord Jesus Christ. Yes indeed. And the love of God in our hearts too will cause us to speak to people uncompromisingly, unflinchingly, yet in love.

O thank God for the glorious mission that we have in the world! It is a glorious privilege, a high honor. It is an honor, I say, that the Lord has conferred upon us that we should be workers together with him. As the apostle Paul expressed it in 2 Cor. 5:18 'God hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.' The Lord Jesus was here in the world, once and men rejected him and treated him in a way that was not good, yet he was faithful. God was in him reconciling the world unto himself. But the time came when he gave up his mission. He died on the cross, but he had committed the word of reconciliation to us. May God help us to feel the responsibility resting upon us to carry the gospel to all people. "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

This afternoon I feel the responsibility of our great mission as never before. There was a time, I must humbly confess, since my conversion when my zeal slackened. The Lord had been working through me, though I did not realize I was called to the ministry; he knew I was a preacher before I knew it myself. I felt unworthy of such a mission, but the Spirit of God was prompting me to tell people to get right with God. I began to seek the Lord about this matter and he made it clear to me that he would really have me preach the gospel. I went on in a humble way, and the Lord blessed me, but then in the course of time some of that zeal and anointing and fervency I had in the beginning wore away. Do you know why? I began to listen to suggestions from this one and that one. Instead of being open-hearted and broad-hearted as I had been, instead of staying humble as I should have, and instead of listening to the voice of God as I had, I listened too much to some of my friends and soon I found myself getting spiritually lean. When I decided within my soul, "Lord God, by thy help, I will do all that I can do in a God-fearing way to help fallen humanity," and prayed God to help me and to forgive my mistake, he again poured out his Spirit upon my soul. Yes, God help us to feel the burden of this lost world.

COOPERATION AND FERVENCY.

Brethren and sisters, regardless of nationality or race, God wants our hearts knit together in love. I know whereof I speak. God wants us to come closer together, to have more sympathy and respect and love for one another, and to concentrate our efforts for the salvation of a lost world. Doubtless some of us are doing all we can by the help of God, but at the same time there is a lack of cooperation. Just to the extent that the grace

of God leaks out of our souls, will we drift into formality, the burden of other souls will leave our hearts, and we will get to the place where we have less respect one for the other. Let us be very careful that we do not throw a damper on one another or do anything that will cast a burden upon another. When these things come in, they impede our progress. God help us for Jesus' sake. If we are not very careful, we will lose that fervency of spirit for the salvation of others.

AMONG GOD'S PEOPLE.

I shall never forget the time when I first met the saints of God in the city of Chicago a few years ago. The Lord had saved me and sanctified me, but I was out in the sectarian world. My wife and I seemed to be roaming about, and everywhere we went there seemed to be nothing that blended with the Holy Spirit that we possessed. The very moment we entered the saints' place of worship, there seemed to be such a halo of glory and such a holy atmosphere in the room. I felt at home right then and there; I did not feel that I was a stranger. I had been assistant pastor of a Free Will Baptist church in Chicago, but I have never been back there since. My soul was so abundantly satisfied. There probably was not one in that entire hall that could detect from the spirit that I manifested or from my ideas, anything that was different from one of them. The Word of God itself had cleaned me up and I was all right to fit in. I tell you, God's Word and God's salvation will clean a man or woman from the rubbish of sin and take away isms and everything else that is unlike God. Bible salvation spoils people for sectarianism. I am glad I met with the people of God when I did, and from that time to this I have never felt like looking for anything else. I am with the church of God to live and to die. I ask an earnest interest in your prayers

that God in his love and mercy may ever keep his hand upon my heart, and that wherever I labor, I may spend and be spent for the cause of God, not only locally but universally. God bless you all.

The Fatherhood of God.

In the Auditorium, Wednesday evening, June 11, by J. E. Forrest.

My subject for tonight is for the Universal Fatherhood of God, and I desire that God will make this message a blessing to souls. God has certainly proved that he is the Father of all the nations of the world.

I will read first Isa. 9:6: "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." The next passage I will read is found in John 14:8-9: "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?"

GOD WOULD RECEIVE ALL MEN.

God is now the universal Father, because of the fact that he has certain provisions by which he would receive all men into his family through Jesus Christ. We have the passage in Matt. 11:28-30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." This invitation is a universal one. Jesus Christ, while he was on earth, invited everybody to come and we certainly do not believe that it was God's purpose to save only a few, and that those few were foreordained by the God of heaven before the foundation of the world to be saved irrespective of their own

feelings or own desires or wills; but that the invitation is world-wide: "Come unto me, ALL YE that labor and are heavy laden, and I will give you rest." God is desirous to see everybody saved.

In the next passage, Eph. 2: 12-13 we read, "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes [or aforetime] were far off are made nigh by the blood of Christ." What a wonderful consolation to those who believe! and what an encouraging thought it is or ought to be to every wayfaring hungry, inquiring soul in the world, that Jesus has invited every one to come, and all may come and be the children of God through him! The distance is not so great but what the wanderer may get home to Father's house.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10: 34-35. Thank God for such a promise as this. It does not matter with God whether a man is white or black, rich or poor. With God there is no respect of persons. I thank God tonight that he has made a way so that *whosoever will,* may freely come.

EFFECT OF THE NEW BIRTH.

Another witness proclaiming the Fatherhood of God is the operation of the Spirit in the new birth. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 12. Here we can not read into the text "For as many as he willed, he ordained"; but we do read that "as many as received him, to them he gave the power to become the sons of God." Then, if

we are willing to receive Christ, we can be born of God and become his sons through this experience.

1 John 3:9 is another passage I will read: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Jesus has invited whosoever will to come. "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." We find that as many as received him, those he gave power to become the sons of God. "Whosoever is born of God does not commit sin." These show that God becomes the true Father of them that believe and that receive him.

Our spiritual relationship with the Father forbids our sinning against him. "I can not sin" does not mean that it is a physical impossibility to sin. We might still possess the physical ability to do many acts of lawlessness, but there is a disposition within us that forbids all unrighteousness. We have gone into an agreement with God, that we will keep his covenant and love him; and we do love him and respect his law. There is no disposition within us to commit sin, and we have the inspired statement, "Whosoever is born of God can not commit sin, for his seed remaineth in him and he can not sin, because he is born of God." He can not sin. To illustrate. Some one may say, Brother Forrest, come and go to town with me. I say, No, I can not go. By this I do not mean it to be impossible because of physical inability, but that my duties or obligations are of such a nature that I can not go. We are born of God and the Word of God is in us, therefore we can not sin. We are under obligation to serve the Lord, because we are born of him. In the Psalms we read something like this: "Thy word, O Lord, have I hid in my heart, that I might not sin against thee." I wonder how many of us have it settled this way. Jesus spoke a parable about a sower

going forth to sow and that some seed fell by the wayside, and he said in his explanation of the parable that the seed which fell by the wayside and was picked up by fowls are those which hear the Word of God, but the devil catches it away, lest they believe and be saved. We have that class of people in the world today. God wants us to let the word of God into our hearts and hide it. If you get it hid away in your heart, you will not sin against the Lord.

GOD IMPARTS HIS NATURE.

God proves his Fatherhood by imparting to us his divine nature. The Lord has done more than adopting us into his family and forgiving our sins. Thank God! in the operation of the Spirit through the new birth, we get a salvation that imparts to us his divine nature. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 2: 3, 4. We might become the heirs of God and joint-heirs with the Lord Jesus Christ, and through the experience that he works in our hearts by the new birth, we partake of the divine nature. Is it not wonderful? The Lord so loved the world that he has shed his own blood, that we might have everlasting life, and this life is the impartation of God's nature to us in this present world.

The next passage is in Heb. 2: 11, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Praise the Lord! The Lord is not ashamed of us when we get into this full salvation. Why? Because we are sanctified and have his nature, his charac-

ter, his life. "For both he that sanctifieth [that is, the Lord], and they that are sanctified [his disciples], are all of one, for which cause he is not ashamed to acknowledge them as his brethren." Why? Because they are like him; because they have his nature within them; the fallen nature was taken away; they are sanctified. Because they have their Father's name written upon their foreheads; and have the little white stone of secret and eternal friendship. There is one translation which reads, "He that sanctifieth and they that are sanctified, are all of one father." Another reads, "They are all of one nature." All those who are of God have his nature; they are of one God; he is their Father.

In natural birth children take upon them the nature of their parents, and so in the spiritual birth, in the kingdom of God; those who are born of God take upon themselves his nature. In 1 John 3:8 we read that the devil's children are sinners and the Lord's children are not sinners: that this is the difference between them. How could the devil's children be anything else but sinners when the devil, their father, is a sinner. He was a sinner from the beginning, says the Word of God, and how could his children be free when he himself is in bondage to sin? An impossibility, of course. How can the Lord's people be under bondage to sin while the Father, who gives them the new birth, is free? Would not that be inconsistent to teach that the children of God are sinners and God their Father is free? Is not the president of this nation a free man, and because he is free is not his government free? In a kingdom whose king is free and independent from other nations, the subjects of that kingdom are free also. Is it not so? Then it is so in the kingdom of God. God's kingdom is a free kingdom. Christ is the king and since he is free from the bondage of sin and the corruption of this world, his subjects are free also.

UNITES ALL INTO ONE FAMILY.

The Fatherhood of God is evidenced by his uniting all into one family. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3:14, 15. We want our children to stay in the family, not to be divided, some of them in one place, and some in another. We want all the children kept together. The Lord God has proved to us the fact that he is our Father in this respect, because he has arranged that we all abide in one family on earth and in heaven. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." They tell us we are going to be one family in heaven but have to be divided down here. God does not wnat us separated here, some of the children in one household and some of them in another, but he wants them all in one family.

A short time ago, while in Southern Illinois holding a meeting, a sister presented to me a tract which gave the experience of a man that had taken sick, I think in Cairo or some place nearby, and had died; and after a few hours he revived and lived a short time before going to eternity. The man that had died was a member of a certain denomination. After his return he related his experience while in the other world, and the friends and loved ones around his bedside asked him questions. Among the questions that were asked him was this: "Are there any Methodists or Baptists there?" The question in substance was, Were there any divisions in heaven? He said, "No, there are no Methodists there." There are no Methodists and Baptists there. He did not mean that there was no one in heaven who had been at one time; but he saw that there was no division in heaven.

It can be this way in this world today. Yes, sir.

Oh, says one, where is your proof? Here it is: When Jesus was asked to teach his disciples to pray he said to them, "Pray after this manner: Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. *Thy will be done in earth as it is in heaven.*" Praise the Lord! He wanted his disciples to pray that his will be done in earth as in heaven, and if we will pray this way, and strive to answer our own prayers there will be no divisions, but there will be one family, not only in heaven but in the earth. God loves his children impartially, and he wants them to be one.

I remember reading that the Lord, in teaching his disciples, after telling them he would give them another comforter, said, "I will not leave you comfortless: I will come to you." Did you ever read that passage? Beloved, he meant every word he said. "I will not leave you comfortless," reads in the margin. "I will not leave you orphans." Jesus did not mean to leave his disciples in the world like orphans. When parents die, children become orphans, and very often they get scattered into different families because they are orphans and have no means to keep them together in one family. God has provided for our keeping together by the gift of the Holy Ghost. "I will not leave you comfortless," like orphans, because I want you to stick together. The Holy Spirit will teach you and live with you, and abide with you so that you will not be scattered and divided up in the religious world. One of the important facts connected with the coming and abiding of the Holy Ghost is the keeping of the Father's children in one family. We find in the apostolic church, that instead of getting divided up among themselves they were actually together in one body and loved each other because the Holy Ghost was presiding pastor over them. That was a part of his office work: to keep the children from getting scattered.

THE DIVINE LAW OF DISCIPLINE.

Again, we see the Fatherhood of God by the law of discipline and subjection. We turn to Heb. 12:9: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" God loves us and he has so arranged the plan of salvation, and he has come in such close relationship to us through the new birth, that he has provided a means for our discipline that we might be in subjection to him and live. Do we not correct our children when they become unruly and show dispositions of disobedience? Do we not correct and admonish them and sometimes apply the chastening rod to them? Do we not use every means possible that we may keep them under subjection and obedience and at the same time perpetuate in them the law of esteem and reverence they should have for us? Surely we do. Why do we do it? Because we love them and have in mind their eternal welfare. God loves us this same way. He is our Father and has deep interest in our spiritual well-being. He provided not only a means of saving us, but a plan for keeping us saved by instructing us, and correcting us by discipline, that we may be in subjection to him in this present world. Ought we not to love the Father when he sends forth his Word and admonishes us, whether it be for a sin or for a mistake, and gets us back into the right way when we have erred or gone astray? Ought we not to reverence and honor and obey him forever? O will you not tonight consider that God is your Father, that he loves you with an everlasting love, and that through Jesus Christ he has designed to become your everlasting Father?

There are many ways in which our Father corrects us—sometimes through sickness. David said, "Before I was afflicted I went astray." How often it has been

so with us! If it had not been for sickness or afflictions or some adversity, we might not have understood the loving hand of God and his fatherhood, and we would have gone astray and been lost. God help us to realize tonight that he sometimes sends his chastening rod to correct us for our own good. If persecutions are necessary to keep us humble or to keep us spiritual by causing us to lean upon him, let us not rebel against his law, but let us be subject to him, that we may live with him forever.

There are other reasons for the chastening rod. The Lord tells us that "his Word is given that the man of God should be perfect, throughly furnished unto all good works." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." The word instruction is derived from the same word in the Greek as *nurture* is in Ephesians 6; and the word chasten in Hebrews 12 is from the same word in the original; therefore, to instruct, chastise, and to correct, mean the same thing. We receive nurture, instruction, and chastisement, in order that we might grow up in the Lord to be his true sons.

GOD'S CARE FOR HIS PEOPLE.

The Fatherhood of God is revealed to us by the fact that he supplies all of the needs of his people. In Phil. 4:19 I read: "But my God shall supply all your need according to his riches in glory by Christ Jesus." The apostle Paul in Rom. 8:32 says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" O beloved, all the good things that the Father hath bestowed upon us come through Jesus Christ. He gives us everything we need, since he gave the greatest gift. He did

not withhold even his Son. He gives us everything we need in this world. We belong to him. We have his nature. We have come unto him, and submitted the keeping of our souls to him. We have the promise that the Lord will never leave us nor forsake us. Have you learned this glorious secret? Have you learned to trust in God, that he loves you as a Father, and that he will supply all your need? Without worry and fret and unrest, are you simply letting God supply your needs? It is good to know that God is our Father and that he pities us like as a father pitieth his children. The Lord said: "Be not anxious for the morrow, for the morrow will take care of itself. Sufficient unto the day is the evil thereof." We are not to be over-anxious about the things of tomorrow, because God will take care of us and all the evils which assail us.

PROVISION OF A HEAVENLY HOME.

Lastly, the Fatherhood of God is shown in giving us a home in heaven. This is, of course, the best thought, because there is more in it, perhaps. The Lord of heaven has proved to us that he is our Father in the fact that he has promised us, and has provided for us a home in glory. I read in St. John 14: 1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." God wants you in heaven, and he wills that you should not perish but that you should heed the glorious invitation to come unto him and he will give you rest. This is a wondrous thought, that the Son of God has ascended up on high, to prepare a place for us, and that we have the privilege of serving him in this world. We are his chil-

dren, and he has designed that we should be his throughout all eternity.

In salvation God has made provision for receiving us. We can not get to heaven in our sins. We will be unfit for the society of heaven unless we become like him in our nature: unless we are converted and transformed, renewed in our hearts and spirits, and filled with his divine love. Imagine the awful contrast between a devoted saint and a rebellious sinner. A poor creature in this world sinning against Christ, against God against the Holy Spirit, against his people, and the gentle wooings of the Holy Spirit—what kind of a place would heaven be to him? Is it not a fact that sinners are more or less miserable among the congregation of the righteous, and is it not a fact then that they are under condemnation, pressure, and guilt, and great discontent? Sinners are not happy among the righteous in this world. The more spiritual a congregation is; the more fervent in Spirit, and the more of the love of God a congregation, or a man or a woman has, the more unrestful and discontented becomes the sinner who is compelled to be with them under the judgments of eternal truth. If this is true on earth, how much more will it be true in heaven? It will be necessary to become converted and to be like God in this world or you can never be able to enjoy his society in heaven.

The apostle says, "Ye are come unto Mt. Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." We have come—even in this present world—to an innumerable company of angels. Our citizenship is in heaven and we know that if Jesus should come we will be like him, because

"as he is, so are we in this world." Halleluiah! And if you desire to go to heaven and dwell with the angels and the blood-washed throng there, you will have to get saved in this world. Get rid of your sins, your condemnation; get rid of your wretchedness, your misery; and get into the church of the living God where all is peace and satisfaction to the soul. In this regenerated state, you may have God's nature within, you love his people, enjoy their society, the presence of the Holy Ghost.

God stir your hearts to see that he loves you, and if you do not get saved, he will be grieved at heart. When he saw the wickedness of the world, it grieved the Lord, and he repented that he made man. If it grieved him then, would it not grieve him to have to banish you from his presence into the awful regions of eternal night? But unless you repent and turn to God, though it may grieve him, because of your impenitent heart and unholy condition, he must say, "Depart into everlasting fire prepared for the devil and his angels. We must become the sons of God here, or else remain the children of the wicked one and take our punishment in eternal anguish and woe.

Increasing the Ministerial Force.

Address to Ministers in Chapel, Thursday morning, June 12, by Geo. L. Cole.

We have all been intensely interested in getting sinners saved, believers sanctified, the sick healed, getting individuals into the light who have been blinded to the truth of the one body, getting those confused by sectarian division to discern the body of Christ—we have labored and worked to that end. We have been anxious to see those possessed of evil spirits delivered. We have all been interested along that line; but to see the young men and young women and some of the old men and old women gifted with spiritual gifts and fitted up for the service of the Lord, we have not in some instances seen where our part came in to help. I believe there is a part for me and for you in this as well as anywhere else along the line. You say, "Does not the Lord call the ministry and qualify them?" He saves souls, too. He convicts sinners. He saves them and heals the sick, but he wants your service to help bring that about. Have you realized the need?

"He gave some apostles, some prophets, some evangelists, some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." To prepare people for service. In this we have a part in a practical way. There are many ways in which we can give a little encouragement and help bring about the desired end. Every one of us who is in close touch with the work are aware of the fact that we are too few preachers and workers. We thank God that we are quite numerous in the house here. I wish we were so numerous all over the world. But when we get scattered out we are pretty thin.

Workers are in demand for all the different places in the body; there is a demand for every efficient laborer in every department and office of the church. In fact, the manner and method of our work has been largely toward the creating of such demand and perhaps not enough toward supplying the demands we have made. Our efforts can be concentrated in a way that will help the supply. Then we will be accomplishing more for the progress of the work. Probably you have not taken this into consideration from a mathematical viewpoint. If our labors create a demand for one hundred workers and our process of labor and effort will supply only ten, ninety per cent of our work in creating a demand is wasted. If we can supply only ten per cent of what we create, our demand for all our efforts has gone to waste, except the ten per cent we have supplied. Therefore, the supply of the work must be looked into as well as that part which creates the demand.

Our work has contributed so largely to the creating of demand and so sparingly toward creating that supply, that the work has suffered, and the suffering of the work means the suffering of souls. Souls have suffered for want of care and want of proper food. God's sheep need food. How can we expect individuals to grow up to usefulness in the Lord's work when they have not been properly nourished? We can not expect it. But where the sheep are properly fed, they not only furnished some milk for the shepherd that fed them, but God bless our souls, workers are raised up and continue to be raised up for the Lord. Therefore it is necessary that we give more attention to pastoring the congregations. If only a little handful of us take an increased interest in that work and the rest forget that they have any part in it the results will not be as they should be.

A number of years ago, our ministerial force in some

sections was increasing much more rapidly than now. The reason for this rapid increase was that very little, if any, restraint or restriction of qualification was laid upon prospective workers and ministers. The idea was quite prevalent that anybody and everybody might become a worker, that anybody and everybody might get a call from God for gospel work. It was wonderful how rapidly the number of ministers increased; but of course without taking into consideration the due preparation and qualification necessary, a great many people ran ahead of themselves. They went before they were qualified. They got the zeal and inspiration all right, but what they needed was a little more preparation. Some made mistakes and blunders which the older ministers had to patch up. In patching up the great number of these mistakes and blunders, the old preachers became alarmed, and consequently began to expect better qualifications of young workers. In this there was danger of raising the standard too high, and some of the young workers were discouraged. In seeking to correct one evil, we must be careful not to permit another. Ministers and gospel workers must be duly qualified, yet they must also be encouraged, even if they do make some blunders.

Some one may ask, When is the best time to begin encouraging young people for the gospel work? I think of what the old grandmother said concerning the proper time to begin training children. A number of ladies were debating on the proper time to begin, some thinking at six months, and others at different ages up to ten years. When they called on the old grandmother, she said, "Children, none of you are right. Twenty years before they are born is the time to begin to train them." When should we begin to train gospel workers? Twenty years before they are born into the kingdom. Get such a love for the work of the Lord in your own

heart that the principle of love and service will be in your spiritual children. My father wanted to preach; he always had an ambition to be a preacher; but the Lord never made a preacher out of him. But out of his family the Lord made three, and would have made several others if they had yielded themselves to him.

If God's people had greater inspiration, a higher conception of the ministry, and if they kept it before their minds, that the highest and noblest calling in life is the ministry of this blessed truth, many of the children who now go into secular work would be ministers of the gospel. If we get the right conception we will all work together, and as a consequence an interest can be awakened among the people of God and we can have an abundance of ministers and gospel workers. Some may say, "There are more now than can be fed and clothed, and we must be careful lest we get too many." You stingy preachers! God can support ten thousand times as many as there are. God owns the world and the fulness thereof. Some may say, "Pray God to hold up on this thing and not make quite so many preachers so we can have more to eat and wear, and have a better time." Shame on you! We ought to be willing to deny ourselves and to sacrifice so we can help in the raising up of others. Moses said, "I would to God all his people were prophets." May God pity our souls if we are afraid to ask God to call, qualify, and send forth more laborers. God will supply the needs. We are not going to starve out because God calls a large number into the ministry. The more there are and the better qualified they are the better we will prosper.

Children should be taught from their earliest years to look upon the ministry as a sacred calling, and to consider it as a desirable vocation for them in life. You have heard of the story of the boy that wanted to

go to sea. The pastor called on the mother who asked his help to turn the mind of her child. But there were pictures and charts of the high seas and of great boats on the walls. Letters were coming home from the boys that were at sea. The minister said, "If you don't want your boy to go to sea, take down all your advertisements from the wall. Don't let your son hear or read a single letter from any of the brothers at sea. Get his mind on other things and he will go in another course." If we want people attracted to the ministry, let us keep the right pictures on our walls. Let us get the minds of our hearers on things pertaining to the ministry. It can be done if they are trained from infancy up; and then with the proper instructions, with spiritual gifts and qualifications, we can be a help to them.

Some may say, "I don't know anything about spiritual gifts, their application and spiritual import. I have not tried to interest anybody, and I am not able in teaching the gifts. If anything is said on that line, somebody else will have to say it." Why? Because we have not paid enough attention. God wants us to pay more attention to spiritual work and the qualifications of the ministry, and be more anxious that souls get these qualifications. In turn, they may be able to set these things forth more ably than we can set them forth, and understand better than we can understand. I believe some are almost cripples in these truths. "Study to show thyself approved, a workman that needeth not to be ashamed, rightly dividing the word of truth." Man should live by every word that proceedeth out of the mouth of God.

The young disciples of the Lord need to hear about spiritual gifts as well as they need to hear about sanctification, and the sick need to hear about healing. God's children need to understand these things and therefore

he wants us stirred up. Give it more study and prayer, then preach it. We must get so enthused that we will stir up an interest to seek after more of the things of God and get better qualifications. There is something for us to do. Will we be laborers together with the Lord? We can not call any one; neither can we impart spiritual gifts, but we can call attention to spiritual gifts and interest others in them.

Whatever a person's attention is called to, that is the way he will go. If our teaching is all evangelistic, evangelize, go, go, people will get so much run in their heels that they won't know when to stop. If they get in their minds pastors, pastoral work, building up, and establishing the work, they will quit this running-about business and work on the line of establishment or whatever line is held before the mind. We are creatures of influence. It is the same in financial matters. If we get the interest of the people centered too much on the foreign missionary work, the principal calls will be to the foreign fields. As ministers we are responsible to keep the church interested in all lines of spiritual work. If we are all-round preachers, we will be able to give the people the whole truth. Then God can lay his hand on different ones suited for certain offices in the ministry. If we try to make teachers out of exhorters, and evangelists out of those that are calculated for pastors, results will not be satisfactory. Workers for every department can be had by giving them the proper teaching and letting God impress upon their minds where he can lead, direct, and use them best.

Have you ever helped God to raise up gospel workers? God wants every one of you interested. Their number should be increased because the demand is so great. Let us work together to supply the need as quickly as possible. May God stir our hearts to do our part. If we take in the serious condition of the work

we have no time to stop and quibble over the little trifles that are disturbing the minds of some. Let us give serious attention to these matter, so the devil may not get us switched off onto unimportant things that will hinder the progress of the work of God. There is something in this that God wants us to take hold of as individuals, and if we get it as individuals, we will have it as a body. I pray God to stir our hearts for Jesus' sake.

To be all-round ministers for the Master's work, every minister needs the gifts of healing in addition to that of teaching and exhortation. Some say, "What does that include?" That includes authority over all manner of sickness and disease, so that you are not afraid or doubtful when called to pray for any one of them. This balky, should I say cowardly, spirit of unbelief needs a rebuke, and we need to move out on the simplicity of faith and let God use us in healing all manner of sickness. There are gifts of divine healing sufficient that we need not dishonor God through unbelief and failure; and if we will work right in line with the gifts of God, we will not be put to shame. Paul says, "Have all the gifts of healing?" There may be some teachers and exhorters that do not have it, but an all-round preacher needs it and and he is not an all-round preacher unless he has it.

An evangelist should do more than simply run around and hold from three to ten days' meetings. A run-about preacher is a fellow that holds meetings from three to ten days for financial gain, gets all the money he can, and does not give the people enough spiritual food to feed them. After a while they get lean, and poor. They do not want to see a preacher for fear he is coming after some more money. If preachers do not quit this financial skimming process, the work will dwindle down until the preachers will not get any-

thing. They will have to go into some secular work to get a livelihood, for the skimming process will starve the sheep and starve the preachers, too.

An evangelist is one that is qualified to build up the work. When he begins a meeting, he stays with it until he has it finished. After a good revival has been held and a large number of people are saved, those people know nothing but the evangelist and the good meeting. They do not know the pastor and a large per cent of them will drift away; the best pastor can not hold them. If a good evangelist will stay long enough to get every one adjusted to the pastor and assembly, he can go on and establish a work somewhere else. Then the pastor can hold most of those that are saved. The majority get saved in the last end of the revival service, and they are the least prepared for the evangelist to leave them in that condition. There must be some improvement along this line if we want to see the work of God improve. It is not the gift of traveling that makes a man an evangelist; it is the gift of building up the assembly. An evangelist ought to be a man who can go into a new country and plant an assembly and stay with it until somebody else is able to take the oversight, either somebody raised up there or somebody else from another place. That is the kind of evangelists we ought to have.

If all the preachers here today will profit by what has been said it will start things moving in the right direction, toward a real increase in the ministry. May God multiply the seed sown.

Prepare to Meet God.

In the Auditorium, Thursday morning, June 12, by M. P. Rimmer.

I invite your attention to a text of scripture found in the 14th chapter of St. John: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This the Lord Jesus Christ addressed to his disciples. By reading the 14th chapter of Luke, we find what it takes to be a disciple. In the 33d verse Jesus says, "So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple."

In the first text we learn that Jesus went to prepare a place for the disciples; and in the second we learn that we can be disciples only by forsaking all that we have. Then the question should arise in every heart, "Have I actually given up all that I should to the will of God?" This is required of every one of us. Jesus never spoke anything but what he meant. When he said, "Repent and believe the gospel," he meant every word of it. He spake as never man spake. May God help us, then to see the depth of meaning in these words of Jesus.

Now, Jesus has gone to prepare a place for his disciples. His disciples are his church. His church is his bride. Now he has gone to prepare a place for his bride, his church, and he is actually coming back after her. We do not know how long it will be, but the majority of us believe that it is not very far off in the future and I am glad it is not. I am glad that it is a reality and I am looking forward for that time to

come when Jesus Christ will come back. I believe I have a place in that mansion that he says he has gone to prepare for his people. Since he is coming back, it is our first duty to see that we are ready for him. He said, "Be ye also ready; for in such an hour as ye think not the Son of man cometh." Matt. 24:44. We do not know when, but he may come before 1913 comes to a close. We do not know when it is going to be, but let us be on the safe side, let us be ready. We can be; it is our privilege to be; and I want to say, dear friends, there should not be a man, woman, boy, or girl, to leave this camp ground until they know they are ready. Nothing should interest your minds so much this morning as being ready to meet God.

In Amos 4:12 we read: "Prepare to meet thy God, O Israel." Now you sisters that prepare meals every day, you know very well that to prepare a meal does not mean for you to sit down and fold your arms. No, but there is something required on your part in order to have dinner ready. You farmers know that it takes something on your part to raise a crop; you have some preparations to make. And there are some preparations for you to make in order to be ready to meet God. Everybody will have to meet him. We read in 2 Cor. 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." That means every father, mother, yes, every individual under the sound of my voice this morning: we are going to meet at the judgment. Not one of us will escape in that day; we will all be there; and what we want to do is to be ready for that event.

I want to see you ready for that solemn occasion. I believe I am surrounded with numbers that are ready; surrounded with dear ones that could say with John the Revelator, "Come quickly, Lord Jesus." Let us

see that we are ready. We have only a short life to live. We should live it to the glory of God. We can not afford to live this life in a careless way. I make it a business wherever I go to wield an influence for good. I do not care where I am or what condition of life I am in, I want my influence to be felt for good everywhere.

Several years ago I moved into a community for a short time in the state of Tennessee. The people did not receive me very gladly. Of course, the saints that lived in that community were glad to have me come, but the business men of the community, hearing there was a holiness preacher coming into the city opposed me. The postmaster did not have a good kind word for me. I lived just across the road from his home, and I decided I would win his confidence, God being my helper. I prayed to God to give me wisdom and knowledge to go about it. I realized it took the help of God, for he was so bitter against the saints of God. I had prayer twice a day in my home, and he could hear that. I do not know what effect that had on him, but one day I was sitting in my room reading, and he was planting potatoes just across the street from my home. There was a large cloud coming up and I saw he was trying to get his potatoes planted before the rain came. I just took off my coat and walked across the street and asked him if he had another hoe, and he said yes. I got the hoe and he dropped the potatoes and I began to cover them right after him. I got them covered, he thanked me, and I went back home. From that time, that man treated me nicely, and when I left the town, I had his confidence. I do not say this to boast. It was not anything in me but what the Lord had done in helping me. We want to seek to gain the confidence and interest of the people. God gave Daniel and the three Hebrew children power and influence over the leaders of the country, they had the confidence of the

king; and we want to seek to get influence and confidence with the people wherever we shall go.

One sister said to me, "I like you people, but it does not seem as if some of you like me." We ought to endeavor right here at this meeting to treat people kindly. Men and women have come here for help, and many never have been at a camp-meeting like this. May God help us to have heavenly wisdom in dealing with these precious souls. Let us be careful how we deal with souls. Let us be kind in talking to them. Let us fall on our faces and ask God for heavenly wisdom. We need this in order that we may be able to rescue them for heaven. Jesus will soon return to gather his redeemed home, and we want to take our friends and loved ones with us.

Encouraging the Young Workers.

In the Auditorum, Thursday morning, June 12, by Mary Cole. Following sermon by M. P. Rimmer.

When you have a chance to drop a word in five minutes' time, do not hold back because you can not preach a big, long sermon and put some great big words into it, but do what God wants you to do, and then sit down in the meekness of Jesus. Sometimes in real good meetings, God has seen fit to use two or three to bring out a good discourse. There are souls here that need all the different kinds of food. There may be some that need food that you have not got, and maybe somebody else has the food that they need. There is a large concourse of people here from all parts of the world, from so many different places, and some that do not get to hear a sermon for weeks and months; they need the Word on various lines, and we must all be diligent to give them the instruction they need.

There have been scores of us earnestly praying that God would send forth the truth that would help his children, so that when little waves come around they would not affect them. If we live too much on the surface we get affected. If we deepen down in God, let the waves come and they will not affect us. When people get discouraged so easily and everything seems to go wrong, or they get a misunderstanding of God's word or imbibe the wrong doctrine and get confused, it is because they have not deepened down in God. As we go down deeper these things will not have any effect upon us.

ILLUSTRATION FROM CIVIL WAR TIMES.

I remember, when a girl, during the Civil War, we lived not very far from where battles were fought. A large regiment of soldiers came along one time and

camped close to our home. The neighbors came to our home and said, "We thought by our coming here, that if the soldiers would have a battle, and cannon balls were used, your home was in such a low place they would go over and wouldn't hurt us." The Lord gave me this thought after I got saved. Live in a low place and the cannon balls will not hurt you. Some people get hurt because they get their heads too high and they may have more in the head than in the heart. God wants us to understand that while we are to love him and his people, we are but helpers and can do nothing without him. The more we learn of God the more God can do through us.

Let us encourage the young workers. I was once a young worker myself. I do not profess to be anything but a little child of God yet, but young workers need encouragement as much as anyone else.

At a certain time and place there was a young worker starting out who had exercised but very little in the pulpit, but God's hand was upon him. I happened to be one of the workers present, and an old worker said to me, "Now Sister Cole, you and I will do the preaching and this young worker will not need to move out until the meeting is very well along." Just as much as to say, if he should move out, he would spoil the meeting. And this older worker did not have any more wisdom than to talk this way to the young worker. I knew God would take care of things all right. Later on this young worker was under a crush. I did not know what to do, but God brought it to my understanding to encourage him. Young workers do not need holding back, they need urging on; sometimes they need pushing. The Lord gave me a dream. I thought in my dream that the young worker came to me and told me that this older worker had discouraged him and tried to crush him and hold him back, and then he whipped

him because he did not move out. When I woke up I thought that it was nothing but a dream and that certainly it was not so. But the next day I asked the young worker about it, saying I guessed there was nothing in it. He answered, "I guess there *is* something in it," and tears flowed freely from his eyes. Oh, but the holy vehemence stirred up in my soul! Later I said to the older worker, "I had a dream about you and this younger worker." He answered, "Was it a good dream?" I replied, "I will tell you, and then you can judge." And he said, "Oh, this brother has been telling you something." "No sir," I said, "he has not. It was God that showed me, and this brother is ready to leave the field because you have been holding him back." He said, "Sister Cole, I will never do so again," and I don't think he ever did.

Some that are timid need you and me to hold them up like little children starting to walk. When do you think that a child would get strength to walk alone if we held it back? God wants you and me to hold on to the young workers, to hold them up by our faith and encouragement. There are a few that naturally are inclined to run ahead of themselves, and they will have to have a few upsets before they learn their lesson. If we run ahead of God, we are worse than nothing. If we put two ciphers after a figure 1, it increases the value, but if we put the ciphers before the figure the value is not increased. If you get ahead of God, you are nothing but a cipher; you do not stand for anything and God can not make use of you; but if you let God stand in front you will stand for something great. There are young workers, who, if they could just comprehend the fact that God does not want them to lean upon themselves but lean upon him, they would find everlasting power back of them. Many young workers hold back and tremble and are afraid to move out, be-

cause they have it in their minds that God wants "ME" to do it instead of God doing it through them. Then they get discouraged and can not do anything, all because they do not recognize God as the motive-power.

INCIDENT IN EARLY LIFE.

Shortly after I was saved I was asked to lead in prayer in a certain meeting. I answered that I did not know whether I could or not. They quoted the Word, "Open thy mouth wide and I will fill it." So I thought if my mouth was not swollen shut or if I did not have the lock-jaw I could open my mouth. I had a stammering tongue, and my father told them never to call on me again. But God's word says the stammering tongue shall be loosed and be ready to speak plainly. I was as much as three years out in gospel work before I was able to tell at the beginning of a discourse where my text was, because of stammering. Sometimes God would let me stammer, but the glory would bubble up in my soul, and when I tried to excuse myself because of the stammering, God would say, "Who made man's mouth?" And the Lord brought in such consolation as this: He had sent Aaron with Moses because of his stammering tongue, but he would do better with me; he would go with me himself, and he has fulfilled his promise all the way along. I will soon be sixty years old and he has never disappointed me once. Oh, help me praise the Lord! Lean on God and trust in him and confide in him. They that trust the Lord shall not lack any good thing.

In the forepart of my ministry I had an experience like this: I found myself moving in a little groove and God could not get anything new or fresh to me because I had to go my own round. But I soon learned my lesson and leaned on God instead of on my past ex-

perience, so the dear Lord could give me something fresh and new. If you want something good and fresh from heaven you can get it right straight down from glory quicker than a lightning flash. And that freshness of experience is what makes sinners hungry. I sometimes illustrate it this way: If I go in a kitchen and they take out some nice hot bread it stirs up a hunger so I can hardly keep from eating. Get something fresh from heaven and it stirs up hunger in the sinner.

It is the King of Glory that wants to have an opportunity to use you and me as little implements. He has to clean us up before he can use us, and we have to keep pliable in his hands all the time. If you and I get real pliable in the hands of God, it is marvelous what God can work in and through us.

I heard of a person once asking an artist what he could do for him, and he said, "Just keep out of my sunlight." We should keep out of God's way, hide behind the cross, and not put ourselves on exhibition as if we were somebody. Jesus says, "If I be lifted up, I will draw all men unto me." If we lift up Jesus the people will not be disappointed; but if we lift up ourselves, they will think for a little time that we are something, but will find us to be mere failures. Lean on God and trust in him for understanding and comprehension. God is all he promised he would be. His word is forever settled in heaven and will never fail; and if he calls people to his service, he does so, not because they are of any importance, but because they are so little, because they won't get in his way. When we keep little, it is then that God can let his glory fall upon us. Some people would like to have a recipe so that they would know how to keep saved. I don't know anything better than to keep small and keep filled with God.

WHEN THE TIDE IS IN.

Once when I was in California, at the ocean-side, the Lord gave me a lesson like this: When there is a low tide you see all the rocks and shoals and all the rough unsightly things sticking up. But when the tide is in it covers all and there is just one sea of water, like a sea of glass. It is all smooth and nice. When we have high tide of salvation, all the rocks and shoals and the things sticking up in our human nature are all covered up and when people look at us they just see Jesus. They do not see those rocks and shoals, but they see Jesus, and that is what they want to see. People have seen big men and brainy men, but what they want is to see Jesus.

God's workers and ministers should all get filled and keep filled with Jesus. People looking at us will see Christ in his beauty and loveliness and will be drawn to him if we are filled with Jesus and keep filled. I do not mean keeping where you can be enraptured all the time, but I mean where Christ will be reigning in your life.

At a certain place where we were holding meeting, a young man said, when we talked to him about his soul, "I don't want the kind of religion Ma has got." She was making a profession but did not have a real experience of salvation and the poor boy was disgusted with it. Later on the mother got a real experience of salvation. The boy was not slow to see it and said in his way, "Mother has got religion now, and I want the kind she has got now." He came to God, paid the price and got it, and he is now one of God's true ministers. When father and mother have the right kind of religion, the children can very often see it and it has its effect. It means something to let our lights so shine before men that others, seeing our good works, will be constrained to glorify our Father which is in

heaven. We should be way-marks. "Let your light so shine." We should so act and walk that people will be won to Christ. We should be lights that shine in a dark place, and if we will, the King of Glory will be honored and exalted, and souls will be won to him by the scores and thousands. As we have heard said, one holy life lived for God will shake the country for ten miles around. How much farther should it go on? It should go to all kindreds and tongues. It is not just what we profess that satisfies the people, but what we possess and what they see us live out. You and I ought to live so correctly before God that the Christ life in you will read just as it does in the New Testament.

I am glad Jesus saves and sanctifies. I am glad that he is all and in all to me. I was an invalid from my childhood up to the age of twenty-seven, and the doctors could not cure me. They said it was as easy to make a world as to restore me to health. When the power of God got hold of me he did a perfect work. That was over thirty-two years ago and he has been my physician ever since. The same Jesus that walked in Galilee reigns today, and he is the same that he was when he gave his life for the sins of the people.

How to Get Healing Faith.

In the Auditorium, Thursday afternoon, June 12, by Willis M. Brown.

I thank God for the privilege we have of making preparation for eternity in this life, so that when we come to meet God we can say it is well. I thank God that he has so arranged it that this preparation is a personal matter between every individual and God. We do not have to depend upon somebody else making it for us, but we can make it ourselves with God. I praise God today for salvation. It is the best thing I have found, and I am not hunting anything to take its place. I had to give up everything I had to get salvation and I have never wanted to trade back. I have been satisfied ever since. I have not been looking for anything I left behind, but have been looking forward to see the good things that are in front. I am glad that it is better on before. There has never been a time in the eighteen years of my experience when the testing time came but what I could realize that the sun was shining behind the clouds, and that at the end of every test is a blessing.

You will meet some trials along the way. A woman came to me one time after I had preached, and said, "Now this sanctification is what is bothering me. Our preacher once preached sanctification and I sought it and obtained it. He told me I would not have any more trials, or tests; that it was a life of peace and joy; and when the tests came, I gave it up. I concluded I did not have it." She quit professing, lost her salvation, and now she was down and out. She just got in good condition for the trials, and God let them come. God lets the trials come as we have grace to stand them. He will give us the grace if we will seek it, and he will prepare us for the trials. We shall be purified, made

white and tried as gold is tried in fire. You need not expect to reach God and spend eternity with the angels without any trials in this life, unless you die pretty quick after you get saved.

When I was a boy, the convicting Spirit of God moved upon my heart. I went to the meeting and tried to get salvation—religion, as they called it—but failed to get the right instruction and the blessing. I could not do some things they said to do. They said, Love Jesus; and I could not because I did not know there was a Jesus; so I left without getting any benefit. Persecutions from my associates drove me farther away from God and I went deeper into sin in order to get rid of conviction. It stayed with me for several years, but when I rebelled against God, by the bedside of my dying child in the presence of two infidels, one a judge and the other a doctor, I went into infidelity, and the Spirit of God left my heart. For eight years I never knew what conviction was. Finally, God in his mercy, for which I thank him from the depths of my heart, provided a way whereby I might see the manifestation of God's power in answer to prayer. This convinced me that there was a God who could answer prayer, and it encouraged me to call on him for help. My condition was sad. I was lost, without God and without hope; I was in trouble, and did not know a way out; man could not help me, and I did not know God; I often tried to take my life. But when I found out that there was a God who answered prayer, and that he would deliver me, I began to hope for salvation.

Ofttimes I am asked how I got faith. The way I got faith was by coming to God to ask him for conviction and for deliverance from sin. I did not pray for God to save me when I first saw my child healed; no, I did not pray for anything. I studied a while, and after I was thoroughly convinced I called on God for convic-

tion. When I got sufficient conviction, then I could begin to see what I had to do; and when I was willing to do what God wanted me to do, faith took hold of the promise and salvation came to my soul.

I did not have to guess what I had. A great many people pray for things but are so confused that they do not know what they are getting when they get their answer. When you send an order for a bill of goods, you are supposed to send the money with it. You see the catalog; you make out your order, and then you send the price. It would be no use for you to send the order in, and write to the company, telling them that you have done business with them a good while and suppose they remember you and asking them to please send the goods at once with the understanding that if you like the goods you will send the money. Would you have faith in their filling your order? Certainly not.

When you send an order up to God, you have got to send the price with it. There are too many who make out orders to be paid for if satisfactory. You need not come to God that way. God bless your soul, if you make out the order, and send the price with it, the goods will come. It might not come just like you expected, or at the time you expected it, but the way for you to do is to just patiently await its coming. God has promised, and he will let the heavens fall before he will fail to do what he promised. What you have to do is to order according to his book and you will get your order all right.

No doubt there are people under the sound of my voice who have written me asking how I got faith for divine healing. They wonder how it was that an infidel, given up by three doctors to die with consumption, could get faith in God to take him as his healer, turn loose everything that he considered as remedies, and take God alone. It is a curiosity to some, but I believe

I will tell you just one thing that happened. It is pretty strong, but it is not any stronger for you to hear, than it was for me to see.

Some here know that there was a gambling-den close to me, with my house as headquarters. When I got saved, I wanted my old associates to be saved also. That is natural for those who get salvation. I got a preacher to come to my house to hold a meeting in the community. He was sick. I had other things in view besides the meeting. As I loved him, I wanted to take care of him; and besides, I wanted to see if he used medicine. He was sick for sometime, so I and others started the meeting. Quite a number got saved. God's power was so manifested that it raised the curiosity of the most wicked men in that country. I can now look into the face of a man who is witness to that. That country was stirred as it never had been stirred before. The meetings would commence about nine o'clock in the morning. We would have testimony, prayer, and song-service until about eleven o'clock. The preacher never set his time to quit, and the altar service would last from the time he quit preaching until five in the afternoon. Then those that wanted lunch would go to supper, and those who did not would remain there and rest until about six, when meeting commenced again, and would last until about two o'clock in the morning. The metings ran on for about three weeks. They were held in the schoolhouse.

One day two ladies were sitting on the front bench. One of them laid her head over on the desk. I saw her, but I thought she was asleep, and the other people thought the same. Later the other woman shook her, but she could not awaken the sleeping woman. She screamed out, "This woman is dead!" Doctor McGinnis, a fine physician, was sitting near; he quickly examined her, and said that she was dead.

The preacher got out of the pulpit, laid some overcoats on the floor and laid the woman on them. We did not know what was going to happen next. He went back to the pulpit and continued preaching. People sat there spell-bound and God almighty poured out his truth through that man; it found lodgment, too. Finally the preacher said, "The Spirit of God says to me to pray for that woman and she will be raised up." That was quite a new thing for us. We had never heard it that way before. The preacher walked down out of the pulpit and started toward the woman, saying, "Come on, Brother Brown and Sister Lambert, let us pray for her." The idea of stepping out there before the people who were persecuting the preacher and praying for a dead woman looked like pretty slim business to me. I was ashamed to be a coward, so I went, but did not have much faith. The preacher and Sister Lambert were down on their knees by the time I got there. The doctor knelt down, put his fingers on an artery and on the pulse. The preacher began to pray, the sister began to pray, and it was not long until I was praying. I forgot all about the people, and how it looked to them. I was lost in God. When the preacher said amen, the dead woman threw up her hands and sang,

"O, come angel band,
Come and around me stand;
Oh, bear me away on your snowy wings
To my immortal home."

The doctor said, "Good people, this woman was dead. She had been dead for thirty minutes. It is thirty minutes since we discovered she was dead but she is now alive." Praise the Lord!

There were plenty of living witnesses to that case. I thought if God almighty could raise a woman to life who had been dead for thirty minutes, he could do anything else he promised to do. Well, you say, that is

the last case. No, it is not. I am not going to tell you all I know here. I am writing a book, and I am putting all these instances in it, not only of my early ministry, but of my late ministry. Also some of my New Mexico experiences.

There are people here this afternoon that want help from God. There are people here that need salvation. There are people here that need healing, and some of them would rather have healing than have salvation. But if you want healing you have to come God's way in order to get it. I told you about sending in the order for goods before you pay for it. It is of no use for you to send the order to God before you meet the conditions. Obedience to God brings out the faith.

God said through the prophet Isaiah, "Come now, and let us reason together." God wants to reason with you. I do not propose to hold anything down on you and say you shall do this, and that, or the other, but I want to reason with you about God's promise to you and your privileges in Christ. Jesus Christ died on the cross to make a way whereby you might come to God and have such things as you stand in need of; not only for the healing of your soul, but for the healing of your body. He atoned for it, paid the price, the word is spoken, and the only thing for you to do is to meet the conditions, exercise the faith, and receive the blessing. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." You may be a sinner far away from God as I was,—an infidel down in the ditch of degradation and sin—but thank God, he loves you, and if you pay the price, he will make himself known unto you. But you must pay the price; you must be willing to come the Bible way.

There is no use for you to sit back in your easy chair and tell God to come down and heal you. You have got

to have faith first. Too many people want God to do something first, like the preacher who wanted me to raise his father who had been dead forty years, and then he would believe. God is not going to do that kind of business. He did not even speak the stone into bread for the devil, and he did not jump off the pinnacle of the temple, he did not bow down to the devil for something to eat, though he was hungry. He does not want his preachers to do it; and he will not perform a miracle simply to please you, but only for his glory.

When man and woman were in the garden of Eden, they were as holy and pure and free as was God; but when the devil deceived them the curse came upon them. Since that time Satan has had mankind under his power and has imposed every curse that could be put upon humanity. God almighty, in his compassion, was grieved to see his own handiwork, that which he had made in his own image, disobey him and come under Satanic power. He promised a way by which man could get back to him. Where there was no way he made a way. Praise God! Christ, the Son of God, the priceless jewel of heaven, laid down his glittering crown in the courts of glory, came down to this earth of sin, took upon himself the nature of man. He was born in a stable, cradled in a manger, raised by a carpenter. He suffered pain and hunger; he was weary many times. He was a man, but he was also God. On the cross he suffered for our sins, bowed his head, and said, "It is finished." The way was now completed. There is a redemption for fallen man. Oh, that sin-cursed and fallen humanity might come from under the power of hell, come into touch with God, be heirs with God, and joint heirs with Jesus Christ.

Do you want salvation? That is the first thing you should look after. But first you must find out if you want it. If I were to come through your country selling something, the first thing I would want to know would

be whether or not you wanted the article I was selling. If you would not want it, there would be no need of my spending much time with you. But if you want it, then it is all right for me to tell you the price; and if you want it more than you want the price, you will pay the price for it. The thing for you to do is to see whether you want the redemption promised to mankind. If you want it, see what the price is; then you will see whether you want it or the price. If you rather have the price, you can not get the redemption; but if you pay the price, the redemption is yours. It is for all who will come the Bible way.

Peter said one time when the Holy Ghost fell on the children of God, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Who has he called? Tit. 2: 11: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." There is no place to get ready for heaven, but down here in this wicked world where evil things will be said of you, and where those of your own household may turn against you, but your salvation is sufficient to keep you.

Your life, from the time that you accept Christ as your Savior, is to be a light to the world in darkness. You can be a witness to the truth of God. You can be a preacher even if you do not preach with your mouth. A certain preacher moved on a tract of land adjoining the home of an infidel. The infidel talked hard about a sanctified preacher getting so close to him. This preacher did not try to make the infidel believe he was sanctified. He never bothered him, but he attended to his own business. He treated his neighbor nice and lived the life of Christ before him. A camp-meeting was arranged for,

and the gospel of Jesus Christ went forth. The infidel attended the meeting. At the close of one sermon he came to the altar. They asked him, "Have you ever heard this gospel preached?" He answered, "Yes, I have watched a sermon a year long." He had not only heard a sermon preached at the meeting, but he had been watching the life of the sanctified man for a year. It is not only the preacher in the pulpit that the world is watching, but it is watching you. Have you preached a sermon a year long?

In 1 Cor. 1:9 I read: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." You are called unto fellowship with Christ; then if you are, you certainly ought to be like him. You know what it takes to have fellowship. It has been preached from this pulpit what fellowship is, and what it takes to keep it. To have fellowship requires walking in the light of the gospel; but you have got to get into the light before you can walk in it. A brother on this camp ground said that when he first heard the truth he did not accept it. His father and mother and wife accepted it, but he stood stiff. He was honest in the beginning; but finally he watched their lives, listened to their testimonies, read the Bible, and found that what they possessed was truth. But it was a little too low for him, so he stood against it. The others would testify, "Thank God I am saved, sanctified, and walking in the light." Finally he concluded that he would get off something like they did, so he got up and said, Thank God I am saved and—and—and standing in the light." What was the result of it? He went to the altar and got into the light. He is now living for God.

There is a difference between walking in the light and standing in the light. No doubt many here are standing in the light. Yes, you want God to hear you, and you want all the benefits God has promised in his

Word, but you are standing in the light. Some of you have told me so. God Almighty will never throw light into that darkness contrary to his Word. You have to obey God to get him to do what you want done. It is a dangerous thing to know the light of God and not to walk in it. How long can we know it and not do it and yet keep saved? I can not tell you. I would advise you not to try it. You had better move up if God gives you light. The Lord God Almighty help us for Jesus' sake to walk in the light of the gospel. The apostle Peter said that Jesus set us an example that we might follow his steps. You know what that is, do you not? God Almighty has made it very plain through the inspired men of God as they were moved by the Holy Ghost. Jesus has marked the way by the miracles he performed, the sick that he healed, and has sealed it with his own blood. You can be like him by following his steps. He told his disciples to go and preach the gospel to every creature; he that believed it and was baptized, should be saved, and he that believed it not should be damned. What part of the gospel? In Matt. 4:4, we read: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Now, brethren, God wants you to teach all of the Word. Do not try to teach part of it and push the rest aside. Preach the Word. How much? Every word. But, says one, part of it has passed away. Jesus said, Heaven and earth shall pass away but my words shall not pass away. But then, did you not know that a number of ministers met in Chicago and took certain things out of the Bible? I knew they took it out of their creed, but they never got it out of my Bible. It is still in here. In Rev. 22:19 we read, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are

written in this book." If you do not want your name taken out, you had better walk in the light of the gospel.

When Jesus sent his disciples to preach the Word, he "gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." He did not say, 'I give you power to make any one uncover a thing even if he does not want to.' But, 'I give you power over disease and evil spirits.' If you are sick or have evil spirits, you have to uncover and expose everything that would hinder you from being healed or delivered.

One might ask, What do you mean by uncovering? I will tell you a little thing that happened recently. A wheel-chair with a man in it was run up to the altar where I was praying for the sick. I said, "Do you believe that God will heal you?" He said, "I hope so." "Do you know so?" "I am trusting him." "Are you using any remedies?" "None." "Are you doing anything but trusting God?" "No." What could I do? Tell him he lied? I did not know the man, yet I did not feel right about him. He had me in the corner. If I did not pray for him, the people would say, "That hard-hearted man will not pray for that poor man." I have often got it that way. So I prayed and commanded the man to rise up in the name of Jesus. He made an attempt, but fell back. Why did he not get up? He was not healed. Why was he not healed? Did I not have power to heal him? No, I did not, and God Almighty would not, because the man did not uncover, and confess that he had been using remedies. Some one said to him, "Did you not go to doctor so and so? Did he not treat you with an electric battery?" I learned that he had had an osteopath rubbing him and had tried many different things. I could only walk away and leave him.

Why are you not healed? Have you uncovered and confessed the things you have done to grieve God? If you will not expose a thing, God's ministers can not deliver you. God said, "Ye shall have power over unclean spirits to cast them out and to heal all manner of sickness and disease." How many preachers have that power? It was just for Paul, wasn't it? What did Jesus tell them to preach? 'Go preach the kingdom of heaven is at hand; heal the sick, raise the dead, cast out devils; freely ye have received, freely charge'? No. "Freely give." That is the trouble.

Some poor preachers have charged big salaries and told the people that healing could not be done. Suppose every preacher had obeyed the commission that Jesus Christ gave him to preach the Word, and had told the people that healing could be done, and kept the people's faith up as it was in the apostolic day, would God not manifest his power in the world today as he did then? But they have taught us that God has withdrawn his hand and does not love us now as he did then, and that we will have to look back to what he did in the apostolic day and wish that we could have lived then; or that we will have to look forward to the time when we will by chance get to heaven. I thank God that we have found out that we can reign with one Christ Jesus in this life and enjoy these blessings now as they did in the apostolic day.

If you get sick and do not know what to do, turn to the fifth chapter of James and read about the fourteenth verse. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed." Now,

does the Holy Ghost lead you to take the prescription God gave, or to send for a doctor?

One might ask, How do we confess our faults? There were two sisters-in-law where I lived one time that had trouble. One got down the gun and tried to shoot the other. We were holding meetings and they were attending. One of them got under conviction and came to the altar. I asked her what she wanted. She said, "Salvation."

"What had you rather have than salvation?"

"Nothing in the world."

"Are you willing to confess your faults?"

"Yes."

"Have you ever made it right with your sister-in-law?"

"I never did any wrong," she said.

"Have you ever asked her forgiveness for what you have said?"

"No."

"Are you willing to do it?"

"Yes."

She wanted to put it off, but I urged her to do it right now. The other woman was sitting in the congregation. She was afraid of the woman. I said, "God will take care of you and I will pray. Do your duty."

She ran back past the woman without any halt and said, "Forgive me," and then ran back to the altar. I said, "Hold on, you must do that over. Go put your arms around her neck and humble yourself to her. God will take care of you. I will pray for you. She will not hurt you." She went back and threw her arms around her sister-in-law's neck, with the hot tears dripping from her eyes, and humbly asked forgiveness. The woman broke down and told her that she was forgiven. She came back to the altar, and it was not five minutes until the other woman was at the altar too. I was there a few months ago and they were both saved.

It works this way when judgment is laid to the line, and people do their duty. I have never found hindrance or reproach caused by preaching the pure gospel of Jesus Christ and holding people to measure up to it. I never let people profess and put off something that they can do now. When they can not do it, God will take the will for the deed. If this woman's sister had not been there, God would have taken the will until the opportunity afforded itself; but when she was there, there was no better time than then.

Jesus says, "Let him that would follow me, deny himself, take up his cross and come after me." There is no use for you to try to follow Jesus with all your ways, opinions, and faults, hanging to you. You have to get rid of them before you can get the Spirit of God. When you get the Spirit of God in your heart it will enable you to follow Jesus.

In John 15:3, we read: "Now ye are clean through the word which I have spoken unto you." How did they get clean through the word? In John 17, Jesus says in his prayer, 'I have given them thy word and they have received it.' That is what cleanses us. When we receive the word of God, we put it in practise, do what God says do, and that cleans us from all our filthiness and all our idols. Then Jesus says, "The world hath hated them because they are not of the world even as I am not of the world." Brethren, the thing to do is to follow Jesus and come in possession of that spirit that will enable you to be clean through the Word.

But says one, how can we get clean? Repentance will clean you up. Not shaking hands with the preacher or having a prayer said. Examine your life, your consecration, and if you find you are not clear before God, repent. It will not hurt you to examine yourself. By looking at yourself with a godly sorrow and with a desire to know God's will, you may be able to find some

things you might not otherwise have found. I want to tell you brothers and sisters, that if you can not get your prayers through to God, there is something in the way. God is not in the way. The thing must be in you. It may be a lack of knowledge, or a failure to understand. But God is merciful, and is just as willing as you would be to show your child the way out of trouble. God Almighty will show you the way out of trouble.

When God called me to salvation, I was very ignorant, and knew nothing about his Word or how to get to Him, and had no one to ask. I did not believe that our preachers were saved. I called on God Almighty day and night. I did not pray a while, and then have a nice time for a while. I prayed and quit eating. I lost my appetite for food, and lost my appetite for drink, for conversation, for company; I wanted to know God. I found that there was a God who had power to reach down and heal the sick in answer to prayer, power to break the bands that bound my soul and make me a man. Some people have said that my book is a lie and that the things I have written were not so, and that I never was a bad man. There is a man here who knew me long before I was a Christian. I was not raised in a band-box, and was no angel; I lacked a good deal of being a Christian. God Almighty helped me to see the beauty of salvation and I wanted the experience so bad that I turned loose everything else. When I humbled myself before God, and was willing to do anything he would have me do, God turned the light on my soul and showed me just what I had to do. When he showed me, I wanted salvation so bad I was willing to do anything. When I got to where I was willing, God bless your soul, there was a reformation in me; the darkness of hell gave way; the power of sin was broken; the cords that had bound me for years were loosed; I was liberated; some-

thing had happened. I did not have to ask the people what it was. I knew that it was salvation.

Some people come to God like they send a little child to get a whole lot of things; the child is in a hurry to give the order before it is forgotten, and runs into the store, and says, "Give me some potatoes, give me some rice, give me some bread, but does not give the grocer a chance to fill the order. Some people come to God like that. "Lord bless me; bless me," and never stop to consider. God wants you to come to him intelligently. See what you stand in need of, see where you are, and then ask him. Too many try to find God before they find the way. Send in your petition and hold on until you get that before you send for something else. Order as you get faith, and if you can not exercise faith, stay with it until you can. A man once said, "I have seen wicked sinners fall at the altar, get saved and sanctified and speak with tongues before they left the altar." I said they might have got the tongues, but they did not get saved and sanctified. It was too quick.

Brethren, friends, if you want healing today, examine yourself first and see where you are. The man that does not know where he is, is lost. A few days ago we got lost on the prairies. I did not know where we were; everything looked alike to me. I got out my field-glasses and looked for a wind-mill. It took us half a day to get to the mill, but there was no water there. So we started for two other wind-mills. We saw roads and trails, but we paid no attention to them. Why? We wanted water first, and then we would try to find our way out. We went after the one thing. Brethren, if you do not know where you are, try to get to a place where you can receive what you stand in need of. Ask God Almighty to show you a way out. Do not try to jump out and break your neck, but stay until you see your way out and then go. If you find you are saved and

know you are saved, then see if your life is consecrated to God. Turn everything loose. If you have done this, then do not let the devil accuse you.

You know when you have turned everything loose just as well as I know when I let go of this book. You can deceive man but you can not deceive God. When you turn loose, you know it. All the devils in hell can not make you believe you have not turned loose. You know it. Do not try to hold to something and think that you can fool God. You can not do it. If you want salvation or healing, do what he has told you to do, and come to him with boldness; not with presumption, and guessing, and wondering, and with the devil's accusations. Throw back his accusations; rebuke the power of hell, and say, "I know I have done all that I can." Exercise faith in God and do not expect the preacher to pray you through.

Listen, I want to tell you something: Some of you here are not healed, have not felt a bit changed since you were prayed for. You did not try to get anything. You can not get anything without faith in God. God wants you to get in earnest. Grasp the promise, and the work is done. Do not get offended at what I say; I am telling you this for your own good. If you want anything of God you have got to get in earnest about it. Too many people make too much of a form out of prayer, depending on the preacher. *You* have to come to God. God Almighty wants to touch your heart. He wants to bless your soul as well as heal your body. Says one, "I did not get a witness." What did you do to get it? "I had Brother B— to pray for me." Brother B— never healed anybody and he never said he would. If you get healed, it has got to come from God and you have to talk direct to God to get it, too.

Suppose Brother Kilpatrick had a big rock here he wants to lift. He raises the one end, but can not raise the other. He calls me and I lift the other end, and

the rock goes up. The Bible says, "Where two of you shall agree on earth as touching any thing ye shall ask, it shall be done." If you do not have faith to reach God, then the preacher is supposed to help you reach it. He is not to reach God for you; but as he amens and agrees, all heaven is interested and the answer comes down. But you have to be in agreement. You have got to do some lifting yourself. Say, if you go to lift and find that you are tied back here and can not lift, you get the strings off, and then lift.

I told the following illustration at Carthage, Mo. One time I was called to pray for a man. The brother that was taking me out to the sick man's place, said, This sick brother wants you to make your home with him. He is a school-teacher, a very intelligent man. He said that he had to quit his teaching school on account of his being afflicted with consumption. The man had said that if I would pray for him, God would heal him. We went in the house, and the room was very warm. The man was in a terrible condition, and I did not know what to do. The scent of medicine seemed to stifle me when I went in. I sat down by the stove and he began talking. He talked, talked, talked, and I wanted to pray, but I did not know how to get at it. I took my Bible out, and prayed God Almighty to show me how to start that case, as I did not know what to do.

The man began to cough very badly, and I thought, He is going to get a remedy for that now. Behind me was an old cupboard. He went to the cupboard and came back with his arms full of packages, threw them in the stove, and said, "That is part of them." I said Amen. He went back to the cupboard, and I heard the bottles bang, and he came with an arm full of bottles and went out. He was gone a long time, but finally came in with the bottles and put them down in another room. I said. "You threw the medicine away but the labels

are on the bottles, which is as much as to say that if you do not get healed you can get them filled again. If you can fool the preacher, and get healed, you do not need the bottle. You will have to throw those bottles away." He said, "I will do it." We got down to pray but the prayer did not go through. I said, "There is something the matter." He went down in his pocket and drew out a small bottle and threw that in the stove. He then went up-stairs and came down with a little vial, and said, "This is the last." I said, "Now are you ready?" He said, "Yes." Finally we hit another snag. "Oh, Brother Brown, I would to God I could forget everything I have read and everything that I have been into. I have been into Dowieism, Christian Science, Weltmerism, and Hypnotism and it all piles up between me and God till I can not see his healing power." I said, "Amen, take a stand against it, and we will rebuke it in the name of Jesus Christ." We did, and God Almighty healed the man, and he drove to meeting that night.

The reason why I gave this illustration at Carthage, was because I saw the man sitting in the congregation. There were people there I knew would not believe it. I saw them elbow one another, so I said. "If the individual of whom I am speaking is in this congregation, please stand up." A big stout man arose and said, "I reckon that means me. Brother Brown and I had that kind of an experience about three years ago. God healed me, and I am now out preaching the gospel."

I want to show you that it takes the prayer of faith to heal the sick. The Holy Ghost has to dictate the prayer of faith. If you say you have done your part, when you have not, the Holy Ghost can not dictate the prayer of faith. God killed Ananias and Sapphira for lying, and I would be afraid to come to God like some people. Is that too strong? Brethren, what we need,

God bless your soul, is the red-hot truth on these lines so that we can measure up to them. You will never know the truth if it is not held down on you. I want to pour the fire of the gospel down here till I get some of you to hustle to get that old slothful spirit rebuked that the devil has put in you. There is not one of you that I do not sympathize with, and love. God wants you to wake up to the privileges that he grants unto you through the gospel, and he wants you to know that you have a right to it. But the devil has you bound until you think that you can not do anything. You have had disappointments and discouragements until you sit down and think, "I will just try it, and if I do not get healed, I can not help it." It takes faith to reach God, and what you want to do is to look away from discouragements. Believe that God will do what you ask him to do. It is a right-now faith that gets a right-now healing. Some ask, "Did you ever see any gradual healing? Did you not know that when God does a thing he does it at once?" I have seen gradual healings.

When preaching in the State of Kentucky, a man came to the meeting one night and ran to the altar. I went to talk with him, and he said, "This is the first time I have been in meeting for ten years. I have been disgusted and discouraged with the way sectarians carry on; I never heard the gospel before, and did not know my privileges in God. I want to get saved." He met the conditions, and God saved him, though he had not been in a meeting for ten years. He said, "I just thought when you were preaching tonight that it was Bible. My wife has not walked for ten years and I thought I would get out of the way first. She is a good Christian woman and I am going to send her over here tomorrow to be healed."

The wife came the next day, shouting because of her husband's salvation. The preaching began, and in a

short time she cried out, "Oh, I am ready to be healed right now." I did not feel that way, but the preacher stepped down out of the pulpit and said, "All right." I said, "Had we not better wait a while?" He thought that then was the time, so we laid hands on her and prayed. When she said, Amen she jumped to her feet, but fell back again. The people said, "God can heal little things, but he can not heal any one that has not walked for ten years."

The woman invited us home with her for dinner. After dinner she said, "There is an old lady across the street that can not walk, and she wants to be healed." She went over there with us. I began to talk to the old lady and teach her how to have faith in God; giving her a number of illustrations. The woman was sitting there listening, and said, "Grandma, why can't you do that?" I said, "Why can't *you* do it?" She said, "I am going to." We prayed for the old lady and she got up and walked. We soon left for meeting. Her husband went with us, and she stayed at home. She said that after she had prepared for bed she was impressed to get on her knees and pray, though she had not knelt for ten years. The devil said, "If you do kneel, you can not get up till John comes home." She fell on her knees and began to pray. It came to her, "You are healed, get up." She sprang to her feet, ran out in the streets, screaming and shouting.

What I want you to see is, that if the preacher is a thousand miles from you, when you meet the conditions of God's Word, and exercise faith, the work is done. Jesus said to the man with the paralyzed hand, "Stretch forth thy hand." He put forth the effort to do what Jesus said, and his hand was made whole. It is by faith, not by feeling. Why certainly, if we could all wait till we are healed before we believe, it would be no trouble to believe; but God wants us to believe before

we are healed. "Blessed are they which have not seen and yet have believed."

Now we could talk about this a long time. There are lots of people here that want healing, and they would rather be healed than to have anything else, but God would rather have you right with Him than anything else, and make healing a secondary matter. If you will do that, there will be less reproach upon the cause of God, and more healing done. May the Lord bless you for Jesus' sake, and enable you to come to the throne of grace boldly. We want you to get a benefit. We can give you nothing but the Word of God. You will have to obey it. We can not do that for you. We can pray with you, but God bless you, God must heal you, and the Holy Ghost must dictate the prayer of faith. The conditions must be met before you will be accepted. Come in the fear of God, not with presumption.

God's Time Now.

In the Auditorium, Thursday evening, June 12, by W. F. Chapel.

You will find my text recorded in the second verse of the sixth chapter of Second Corinthians: "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." I wish to use in connection with this text, a scripture found in Prov. 29:1, 2—"He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy. When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn."

Now we have before us tonight a subject presenting some facts which are due our consideration; some things which concern every individual here tonight. One thing is, that we are living in this world with the privilege of accepting Jesus Christ, provided we have not sinned away our day of grace, and I hope none here tonight have done that. Tonight God gives to you another opportunity of being saved, of accepting him now, but tomorrow it may be too late.

My text conveys to our minds these two leading thoughts; and first, that God has offered a salvation now; second, that tomorrow it may be too late for us to accept it. While we are here in this camp-meeting is a good time to get saved. This is another great opportunity God has presented to you, where you can have the holy influence of God's saints around you and many souls to pray for you that God may help you. God in his infinite mercy and love has given you this time that you have now, and the apostle said, "Behold now is the accepted time," as much as to say, "You may have no other time than now." It is one eternal *now*

with God. This being true, we should make use of this opportunity. We are here with the privilege of accepting him tonight, tomorrow it may be everlastingly too late. May you wake up to the fact that it is high time that you were getting saved from sin. God has been talking to your hearts in this meeting. I want particularly to dwell on this subject of the importance of seeking God now. I am afraid some one is going to put it off too long.

A while ago we were singing the song concerning eternity, that hymn that ought to awaken every lost soul and arouse every man and woman who is steeped in sin and iniquity, and as I realized that millions will soon be in eternity without God, I said, "O Lord, help us to do something to save souls." Will it be possible that some precious souls will pass through this camp-meeting, hear the preaching, and leave here unsaved and forever seal their destiny in the lost world? It is a sad thing to me. Brethren and sisters, I am sure it is an awful thing when you think about it, but some of your children tonight are lost; some of your friends are lost; somebody here tonight is lost. The only thing that is keeping them out of hell tonight is the mercy of God. I want to say to you that there are some things you can not help; one is, you are here, and another is you must die and leave here, and that being the case, God wants you to accept him and be ready when the day comes for you to leave this world.

I know that people are careless and unconcerned. The text in Proverbs said, "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." That is a sad thing to think about, but it is true nevertheless. God has spoken to you many things in his Word. He has held out to you many promises and opportunities in this life. God has loved man so well that he has hung along his path-

way danger-signals to warn him of wrong. God's warnings have been extended to man to keep him out of hell. It is God's loving plan to keep men out of perdition. He sent his Son to destroy the works of the devil, and he has done everything necessary for him to do to keep people out of perdition, but the trouble is, people are rejecting him. That is the great danger of our lives. People some day expect to be saved. They come to the camp-meeting and hear the truth preached, and there is something down in their hearts that says, "Sometime I am going to be saved and be a Christian; and sometime I am going to be one of that holy company and go to heaven." But something else says, "Not now; some other day will do as well." That is the very thing that has caused so many people to lose their souls and go to a lost world forever.

I am glad that I made use of the opportunities God gave me before his Spirit left me. I am glad I got saved, that I gave my heart to God before I was twenty years old and that I am saved tonight. There is joy in my life. We were singing a while ago about "the waves of devotion"; they have been sweeping over my soul since I found salvation in Jesus.

HARDEN NOT YOUR HEARTS.

There comes a thought to my heart from the Word of God. In Heb. 3:15 we have this exhortation: "To-day if ye will hear his voice, harden not your hearts, as in the provocation." My friends, you have been hearing the voice of God, hearing God talk to you while the ministers have stood in this pulpit. It has not been altogether man talking to you. God has been speaking through the lips of clay, pleading with you to get saved. We stand, as it were, in Christ's stead, and pray you be reconciled to God (2 Cor. 5:20). People who are in sin are still hardening their hearts. I believe that

if a man hears the gospel of Christ and rejects it he hardens his heart so that he will be harder to reach.

One time when I was holding a revival-meeting the tide of conviction was running high, and men and women were weeping for salvation. There stood in our presence a dear man under deep conviction, who held on to the seat with one hand to keep from falling. God was talking to him, and had been for several days. The time came when he should have accepted the warning of my text, "Behold now is the accepted time, behold now is the day of salvation." I said to him, "My friend, if I were you I would come now." There were others at the altar weeping to get salvation. There was something holding him back; the devil was pulling in the opposite direction. It was either humble himself and get saved or get out of the house. He turned and walked down the aisle and said, "I am lost forever." My God, help us to see that we shall be eternally lost without God and without salvation! "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

My dear friends, Jesus Christ is your only remedy and only hope. He is the only hope of God's salvation. You may try to get through some other way, but there is no other way to get you into heaven; you will have to come through the blood, and God holds out that hope today. Mercy is extended to you now, but some of these days Christ will be your judge on the judgment-seat, and it will be too late to accept him then. I pray the Lord to touch your heart tonight and to help you to seek him with all your might before it is too late for you. Man can reject him too long. God did not say, "I am going to let you have a chance next year." *Today.* It is dangerous to put it off until tomorrow. "Today if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilder-

ness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore, I was grieved with that generation." Why? Because they went back on God and rejected him. There are many people who have known his salvation, many people in this world who have enjoyed the loving presence of the Christ of God, but have gone back on him; they have sold out for something; they have murmured against God until they are lost. They hardened their hearts. Poor backslider, it is a dangerous condition to be in. Oh, will you not come back to Father's house and let him save you before it is everlastingly too late?

Did you know that we were living in a time when the devil has succeeded in blinding the minds of the people to the real truth? He has bound them up in unbelief until they fail to see the danger of procrastination. I once knew a young man who failed to see until it was too late. I saw him dying without God and heard him say, "I must go to hell; I am forever lost." O God, wake up lost souls before it is too late, is my prayer.

We holiness preachers down in Kentucky sometimes have to use a stump for our pulpit and the shade for our covering, because the people do not like the truth. One day after I had preached by the roadside, a man came up and spoke to me. "People brand me as an infidel," he said, "but I am not. I tell folks I don't believe what is in the Word of God. It is this: If I believed it down in my heart like it is, I would be saved. I know it is truth and it is real and like God said it; yet if I believe it I would be a Christian." That is the trouble with a lot of people. They are not rank infidels, yet they are full of unbelief, which is keeping them out of the kingdom of God. May the Lord help us to believe the Word of God.

God has given us some examples of warning which

we might notice, not because they are new, but because we wish to convey to your minds the importance of accepting Jesus tonight. This is the very time when you ought to get saved. I believe this meeting should be a salvation-meeting. I believe in these meetings we should have many souls saved. You saints pray that God will awaken some souls here tonight. Pray God to let the words go to their hearts, and that the two-edged Sword may pierce their hearts, and break them down under conviction, that they may come to the Lord, and be able to leave this camp-meeting happy in Jesus.

"Harden not your hearts as in the provocation." It is a dangerous thing for a man to harden his heart. God has given us a warning in Gen. 6:3—"And the Lord said, My spirit shall not always strive with man." Dear sinner, God meant that. He meant every word of it. There is such a thing as God's Spirit leaving you. We do not want to excite people, but it is a fact that God's Spirit has left people forever. There are people in this day and age of the world, in this day of light, when God's Word is going forth on all lines, who are rejecting him for the last time. God is giving men the privilege to behold the manifestation of the power of God. The opportunities you enjoy place you under great responsibility. Many people are sinning away their day of mercy. God is able to reach the lowest sinner that ever lived, and if he will quit his ways, he will save him, and clean him up and make him a righteous man. God is able and willing to save the harlot, if she will forsake her evil ways, and make her a decent, respectable woman. God is able to go down in the cesspools of iniquity of every kind. He will save also those in the fashionable places of earth. If they will forsake their pride, God will destroy the very desire of pride out of their hearts and make them the right kind of people, a people that will be an honor to God; but

men can reject God too long, can stiffen their necks against God.

DANGER IN TRIFLING WITH GOD.

When we are in the bloom of life, in the prime of womanhood and manhood, is a good time to get to the Lord. There are some folks that think they will get saved when they come to die. I have been telling people who have been listening to the truth for about ten years, that if they wait for a death-bed to get right, I am awfully afraid they will be lost. I do not say a man can not get saved on his death-bed, but there are very few texts in favor of it. God holds out the invitation to men to accept him now when they can be of some account in his service. We want to wake up to that fact, and remember it. When death gets hold upon you, when father, mother, and friends are standing around your bedside weeping, it may then be eternally too late for you to get saved.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." Isa. 13:9-11. Listen tonight to the words from the Book of God. He said that he would punish the world and the evil. God means that.

If tonight somebody were to walk out of this pavilion and looking into the starry heaven see something wrong with the constellations thereof, if the stars should begin to fall to this earth, men and women would cry and weep for mercy. If the moon yonder were becoming

bloody, people would fall down in consternation, backsliders would get to business then, and there would be no deception about their dealings with God. There is coming a day when there will be no deception about it. Some day the Son of man will be coming, the constellation will be giving way, the stars will be coming down, the sun will be gone, the moon will be turned into blood, the judgment day set, and who will be able to stand? God help us so to live that it will be a terror to us. There are folks right here tonight, who would be scared to death if they saw something wrong with the heavens above. May God help you to get salvation so that you will be glad to see the Lord come with his holy heavenly host. God's saints will be glad to see them coming. We shall not be able to stay on the earth any longer, but shall fly up to meet him in the air. I want to be in that company, not on the side with those who will have to weep and wail in the lost world. I pray God to awaken you to the fact that if you would dwell with Christ above, you must live for him here below.

"The word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother. But they refused to harken and pulled away the shoulder, and stopped their ears, that they should not hear." Zech. 7: 8, 9, 11. To whom is he talking? People to whom he had come with his spirit, but they refused to harken. That is what people are doing tonight. I do not doubt but what, my dear sinner friend, if you had been honest with yourself, you would have come down to this altar and got saved before now. The Lord has talked to you; you refused to harken. "They stopped their ears that they should not hear." It is not because the Lord is not talking that people do not hear; they close their ears to God's voice that they will not hear. That is what sinners have done in all

the ages of the past, and that is what they are doing tonight. "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts." I am told that an adamant stone is the hardest stone we have. It is an awful thing for a man to make his heart as an adamant stone. It may be that your heart is getting awfully hard, and you can go through a camp-meeting without feeling much conviction, you can listen to the sermons with your heart so hard that the Spirit of God does not touch it. May God help you to break up your heart.

"Lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts." Many times have we been brought face to face with the sad reality of men's crying when God would not hear. I had to see something like that—to hear men cry out and say, "I am lost; I am going to hell." I never want to hear that again. It is an awful thing to see a man die without God, to see a gray-haired father bend over a dying boy and hear him say, "I am lost, and you are the cause of it." It is sad for a preacher to put his hand under a man's head and have him say, "I am lost; pray for me. I am going to hell." I believe people who reject God are going there. They may get some preacher to preach some kind of an easy religion for them, but God's eternal truths are still a reality, will be at the judgment-day, and people have got to face them. Now is the day of salvation.

Salvation means something. It means a general fixing up for heaven. In a community where I lived, a

dear old lady got salvation. She did not stop with justification, but she went on to the experience of sanctification. She testified to it and shouted the victory in the meeting. Some of her boys came to her and said, "We don't believe in that sanctification," and she gave it up. We went to dine with her one day and she said, "I have decided that I will not say anything more about my sanctification. It is a wonderful blessing, and I am glad that I got it, but I decided not to say anything about it, but just to live it. I have decided to say nothing about it for my boys' sake." "I am afraid that you can't keep it that way; that you can't honor God that way," I said. But she tried it, and it was not long after that she was sick and getting worse. In a little while she lost her mind and was a raving maniac, and the last words she said were, "I am lost without God and without hope." It is a dangerous thing for you to trifle with God. Some people esteem it a light thing to backslide, a light matter to wander away from God and reject his salvation, but I consider it a dangerous thing for people to wander back into sin.

God is dealing with you tonight. Will you still harden your heart? I remember a man in Illinois who got up one time and said, "I would to God I had given my heart to him about a year ago. I am sorry that I didn't." Tears were streaming down his face and in his testimony he further said, "The Lord talked to me about a year ago and I felt as though I must get saved, but I rejected him and went on in my vocation in the world. One day I came in from my work, and our darling little girl was scorching with fever; as I looked at her, my heart began to break. The Lord God permitted the death messenger to come, but it wrought my salvation. The thing I am sorry for is that I did not give my heart to God before. If I had, we might have

little Ella with us today." God deals with people that way.

God loves men so well that if the gospel will not break their hearts, he resorts to other means; possibly he reaches down after a good loving mother, that mother who has loved you when you did not think about her, prayed for you when you were in the depths of sin. The Lord permits the death messenger to lay his hand upon her, and you get by her bedside and promise her you will meet her in heaven. Will you be true to that decision and remember the covenant you made with mother and with God? Perhaps there is some one here tonight who has made that covenant, yet you are in danger of being lost forever, where you will never see that sweet face again. The Lord help you tonight to carry into effect that covenant, and he will save you. Doubtless some of you bent over the little white casket and said, "Darling, I will see you here no more, but I will meet you in heaven," but you are still in the ways of sin. That little child that was not accountable before God is in paradise, but if the death messenger should come for you, you would not be ready to go. Would you like to go where the good and pure go? If so, forsake your way and sin and let God save you.

REJECTED BY GOD.

In Acts 7:42 we read: "Then God turned and gave them up." Who was that do you suppose? It was the people who rejected him; people that went back on God. Moses, the leader of the people, went on Mt. Sinai, where God gave him the law and instruction for the people. He was gone so long that the people said they did not know what had become of him, and that they had no leader." They said to Aaron, "Make for us gods." When Moses came down he saw the dancing and reveling around the golden calf. They had for-

saken the God who had led them out of Egypt and through the Red Sea, the God who had been their stay and guide by day and night, the God who had clothed and fed them. Oh, see them now, dancing around a golden calf! God's holy indignation was stirred against them and they perished in the wilderness. Paul says that these things are for examples to us not to lust after evil things as they lusted (1 Cor. 10:6).

May God help us to see the danger of rejecting the Lord. Finally God gave the Israelites up to worship the host of heaven. God will today give up men who reject him. O my friend, accept him tonight. If you will accept him, he will bless you. Soon this camp-meeting will be over and we may never see each other's faces any more in this present world. Let me exhort you tonight to get saved so that you can meet us in that great camp-meeting in heaven where there will be no parting. When you leave this auditorium at the close of this service, it may be too late then to get saved. You may never see another opportunity. Will you not come tonight, while God extends his mercy to you? While he pleads with you by his Spirit, will you not let him save you? While I am pleading with you, the Son of God is pleading for you. Are you going to say no, turn away, and be lost forever? You can not afford to do it. It will pay you to become a Christian.

I have looked upon some of you dear young people as you walked over this camp ground, some of you whose mothers are in glory tonight. I have seen you going after this world, your hearts steeped in sin, and I know you would like to live like the children of God. It is going to be awful for you when you are called to the judgment. It is going to be terrible to be turned away with all the masses that forget God. You can not afford to ignore God and his salvation. You walk about

in the congregation of the saints of God and feel safe because you are surrounded with a holy influence, but suddenly you will find yourself stepping out from this holy influence and stepping down with the damned in a lost world. Think about it. How would you girls like to be picked out of the congregation of the saints of God and set down in the dives of Chicago among the dens of vice? You shudder to think of a place like that where you could see nothing but the things of revelry and sin. Your heart would break at the thought of being locked within prison walls where you would hear nothing but cursing and swearing. God bless your soul, you would not like anything like that at all. But some day, if you still reject God, you will be taken out where you will never hear another prayer nor song, nor another kind word, but you will have to go down among the vile creatures of earth; there are only two places to go.

An infidel, when dying, said to his nurse, "I want you to bring the Bible to me." She was astonished at his words. "Will you curse that Bible in the day of your death?" she asked. The room had become so full of angels from the dark regions, that the nurse could hardly stay in the room. She brought the Bible, expecting him to curse the book that he had cursed before, but he said, "I want to take the last look at the Bible, because there will be no Bibles in hell."

"Behold now is the day of salvation, behold now is the accepted time." We can not promise you tomorrow. You do not know that you will be living one hour from now. There is not a preacher here who can insure your life. In one hour you may be in the throes of death. Some would give a thousand worlds for an opportunity like this to spend around this altar. Like you they once had opportunities but they rejected God. Could they come back and have one hour, they would not harden

their hearts, but they would say, "Brethren, pray for me. I want to get right with God," but it is too late. What a word that is to my heart tonight. *Too late!* LOST! TOO LATE! My friends, can you hear it tonight? That is the saddest thing in the world. *Too late!* TOO LATE! The Lord help you not to have to say that. It is too late for man when the breath leaves his body then to get to God. May God help you to come now and get saved. Now is the day of salvation; now is the accepted time. How awful it would be to go to your bedside and hear you say, *"Too late!* I have missed it!" Do not harden your hearts any longer. Do not reject him any more. Come tonight when the invitation is given.

I love you and God loves you. Somehow or other the Lord has been burdening my heart. Oh, if there is anything I do want it is to keep under the burden of lost souls. Millions are drifting down to hell. The Lord help us to keep interested in them. It may be we do not get earnest enough. Dear saints, have you spoken to that dear sinner who sat by your side in this camp-meeting? Have you taken unsaved ones to one side and prayed with them?

EXHORTATION TO PARENTS.

Have you been interested as much as you ought to in your little children? Have you brought them together as often as you should and prayed God to bless them? Have you told them the dangers of this world as you ought, and brought them up in the nurture of the Lord? Would you be willing tonight to lay your arms around that child's neck and say, "I want you to give your heart to God," or would you want some brother or sister to talk to your boy or girl? You do not know the influence you have got, mother. There is nothing like it. There is only one power stronger than a mother's

love, and that is the love of God. Have you talked to that boy or girl in this meeting, or have you sat around the fireside and talked about one another and hardened their hearts, shook their confidence in the saints of God, and drifted them farther from God? Have you brought that child around your knees and talked to him about the people of God and about their mistakes until you have shaken his confidence in God, or have you brought him down and talked to him about God's love and held up to him the eternal truth that is able to save his soul. You used to have them on your knees and you trained some of them in the ways of sin; God help you to hold them up before the throne of God.

I thank God tonight for a praying mother. I thank God that although I was in sin, I could not sleep on my pillow. I would come home when all others were asleep, take my shoes off on the outside, but I could hear my mother praying, "God have mercy on my boy." Prayer simply spoils people for sin. That spoils them for the pleasure of this world and it will win them for Christ. Father, if you are unsaved, come to Christ. Mother, if you are outside of Jesus, come to Christ.

In the Auditorium, Thursday evening, June 12, by W. J. Henry. Following sermon by W. F. Chapel.

During a revival-meeting last winter, two young men were standing in the back part of the meeting-house. Both were interested. One was weeping on account of his sins. The Spirit of God was melting his heart as the beautiful invitation songs were sung. The other young man was interested in seeing others saved, but his heart was as hard as a stone. While others were weeping under the power of God his eyes were dry. God's spirit was striving with others, but that young man was left alone. He turned to the weeping sinner and said to

him, "Friend, you had better make the start tonight. I once was convicted of my sins like you; once my heart was melted by the Spirit of God. I felt my need of salvation, and something warned me to surrender then; but I strove against that conviction, resolved not to surrender to God; and that night the Spirit of God took its flight from me, and now for four years it has never visited me." He invited the weeping young man to yield to the Lord while God was calling for him, and offered to accompany him to the altar. So both came down that crowded aisle. The one fell at the altar and the other stood by and requested the saints to pray for his friend.

Some one asked him if he did not want to be saved, and he said, "Yes, but it is too late. The Spirit of God has left me and ceased to draw me. I am a lost man, doomed to everlasting despair." A brother asked him if we might pray for him. He said, "Yes, but it will do no good. You may as well pray for the stove as for me. There is no hope for me." We all knelt around him (forgetting for the time being the seekers at the altar) and earnestly pled with God that if it was possible for this man to be saved to restore his Spirit and grant him repentance. I shall never forget those earnest prayers and the weeping of the saints in his behalf. But all was of no avail. Our prayers went no higher than our heads. The heavens seemed as brass, the God of mercy refused to answer, and that poor, lost, God-forsaken man went away unsaved, living and yet dead, realizing the awful eternity that was before him, and yet without the slightest conviction.

Friends, you have listened to the Word of God tonight as it has gone forth in the Spirit's power. The awful presence of God is here. Many of you feel your need of salvation, and have felt the wooing, melting Spirit of God drawing you to him. What are you going to do with this sermon? How are you going to treat

this invitation? You have an immortal soul that must spend its eternity in heaven or in the regions of despair. There is coming a time when you will settle for eternity this all-important subject. You have heard tonight that now is the accepted time; now is the day of salvation. You may have salvation if you will. The past is forever behind you, and the future holds out no promise for you. Not one in this vast audience tonight knows that he will live to see the rising of another sun. God only knows the fatal moment when we shall be called from time to eternity. Every tick of the clock brings you nearer to eternity, and every pulsation of your heart brings you nearer your eternal doom. There is coming a time when God will call for you the last time; when you will hear the last sermon; when you will listen to the last invitation, and the Spirit of God will strive with you for the last time. And this very night may be that last time. Dear sinner, we do not wish to frighten you, but as surely as you are here tonight, there is a time coming when God's Spirit will cease striving with you.

"There is a time we know not when,
A place we know not where,
That marks the destiny of men
To glory or despair."

Your eternal destiny is in your own hand and by the act of your own will you will sometime settle and fix your eternal fate. You may be saved tonight, or you can reject this message of truth, drive away the Spirit of God and go down to everlasting woe. If you go to hell you will go there of your own choice and in spite of all that has been done for you. Jesus died to save you, the prayers of the saints are offered in your behalf, and your own conscience tells you that you should be saved tonight.

We plead with you in Jesus' name be reconciled to God. Seek him while he may be found, call upon him

while he is near. If you never prayed, pray tonight. You are drawing nearer to the grave, the judgment, and eternity.

Again we say there is a time coming when God's Spirit will cease to strive with you. The Word of God declares that if you reject him he will reject you. Sinner, seek the Lord while he may be found, call upon him while he is near.

Oh, how near God is to this audience tonight. His Spirit is striving with you. He seeks to save you. He is ready to save you now. All heaven is looking down upon your poor lost soul to see how you will decide the question. Demons are trying to get you to put it off till some other time. Sinner, make your way to Christ tonight. We exhort you in the name of Jesus to be reconciled to God before your eternal destiny is sealed. While you have the opportunity give your heart to God tonight.

They So Spake.

Address to Ministers in Chapel, Friday morning, June 13, by H. M. Riggle.

The text for the basis of my remarks you will find in Acts 14:1—"And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed."

They *so spake,* that a great multitude believed. The manner in which they delivered their message had much to do with the people's accepting it. It is not enough simply to preach the truth to the multitudes about us, but in order to win and save them, we must preach it in the spirit of wisdom and power. I presume all of us have at times felt the need of more efficiency in the work. We have felt a great lack in accomplishing all the good that we might. The burden of this morning's message is to present some helpful thoughts along this line. I believe that if we as ministers learn the truths that I wish to present and make them real in our lives, we will see more definite results and fruits from our labors. This address is part of a sermon that I preached to my home assembly.

THREE NATURES.

All men possess an intellectual, a moral, and an emotional nature. Some people are stronger in one, and some are stronger in another. There are people who are of strong intellectual temperament; others are of strong moral temperament; and still others are largely emotional. You know there are people who are very emotional in their make-up, and others are not. We see this in the unregenerate world, in the church, and it is true of us ministers.

We can not help but recognize the fact as we sit and listen to the preaching of the different brethren. We

all preach the same truth. We all see eye to eye. When it comes to the fundamental principles of the gospel there is no difference. And yet there is a great difference in the manner in which we present these principles. For example, if all the brethren in the ministry were to preach on the subject of sanctification, there would be no disagreement in doctrine, but there would be quite a difference in the way they present it. There are some brethren that would present it more from an intellectual standpoint, and it would appeal to people of an intellectual temperament. They would get the doctrine of sanctification very clear, but there would be little demonstration. Another brother of an emotional temperament, would have shouts and praises to God from all over the congregation. You will notice in this camp-meeting, as well as in any meeting, that some preachers hold the audience spell-bound, by their logical arguments, and many people get wonderfully edified because the preaching is on the intellectual line; but at the same time there is another class of people in the congregation who receive little help from the sermon because it is too high for them. To them it is a dry sermon. But when one of the emotional brethren takes the pulpit to preach, and begins to leap and shout, that class of people are greatly benefited. Their souls are fed and edified, while the deep thinkers, those more of an intellectual temperament, say, "I can get very little good out of that. If you subtract the emotional part of that man's discourse, there will be little left." Why is this? I answer, It is because some people are stronger in the intellectual and others stronger in the emotional. During some preacher's discourses, even when real good, edifying, and anointed by the Spirit of God, you will hardly hear an amen. Another preacher gets up, and from the very time he reaches the pulpit a part of the congregation shout and praise God. That brings out my thought.

Man possesses an emotional, a moral, and an intellectual temperament. Some are stronger in one and some are stronger in another. Some are very deficient in one and stronger in the other. God himself appeals to man through their temperaments. He appeals to man first through the intellect. He presents himself as the Creator, and we his offspring; hence, we ought to serve him. We belong to him by creative right. That is the appeal that Paul made at Mars Hill. He said, "We are the offspring of God." Since we are the offspring of God, the creature, and he the creator, we are created to serve him, and we are under obligation to serve him.

God also appeals to man's moral nature. We are under obligation to serve him as the divine lawgiver, because he placed us under law and we should obey him. His righteousness and holiness appeal to us as the standard to measure to. True happiness can be realized only in our attaining to this moral state and condition. Man never finds his true element and his proper environment in life, until he attains to the righteousness and holiness of God. Holiness of heart and life is God's demand. The opposite of this is sin. Happiness in time and eternity is dependent upon our obedience to the law of God; and misery in time and eternity depends upon man's disobedience to the law of God. So God appeals to man through his moral nature.

God appeals to man, not only through his intellectual and his moral nature, but also through his emotional nature. God's goodness, love, and mercy appeal to the emotional in man. The Bible says, "We love him because he first loved us." It was his love that won our hearts to him. "The goodness of God leadeth thee to repentance." Infinite mercy God uses to bring us as humble suppliants to the feet of Jesus for salvation. His mercy wins our hearts.

I shall give you a mere outline, mere seed germs of thought which you can develop yourself. I shall dwell a little more fully on how God appeals to men through their natures.

APPEAL TO THE INTELLECTUAL NATURE.

Whenever the gospel is preached in all its purity and presented in an intelligent manner, it will set men to thinking. When the message was presented to King Agrippa, he began to think. When Paul stood boldly on Mars Hill and declared the wonderful message of truth, his speech was a monument of intellectuality. It appealed to men and started them to thinking. That is what the truth is intended to do. I believe that the gospel of Jesus Christ will appeal to all men, from the king on his throne to the beggar in the street. In fact, if there is anything in the world that ought to start a man to thinking, it is the Word of God—the gospel of Jesus Christ. It is applicable to all men, in all stations and conditions of life. Paul believed that kings could get saved. Why did he stand before King Agrippa and present to him the message of gospel truth? Because he desired his salvation. The king replied, "Almost thou persuadest me to become a Christian." Persuasion is the result of good, sound, logical, scriptural argument; and that must be based upon facts and truth in order to be effectual. When Paul stood before King Agrippa, he had an intelligent message to deliver. You and I should be so well versed in this gospel truth, and should be such able ministers of the New Testament, that we can stand before the highest of earth, or the lowest, and present the glorious message of salvation in a way that will start men to thinking, in a way that will attract attention. You study the gospel from beginning to end and you find it is an intelligent message. We should present it in an intelligent way.

APPEAL TO THE MORAL NATURE.

Not only does the gospel appeal to man's intellectuality, but it will waken the sleeping conscience. It will not only start men to thinking, but it will awaken the inner soul. There is something about the gospel of Jesus Christ that will stir the very depths of the moral in man. It will reveal the guilt of man in his lost condition, and it will show the way out. It will present a life of righteousness that is far better than a life of sin. The gospel pictures to men the depths of sin, and its final doom. It also pictures the joy, glory, pleasure, peace, and happiness of a Christian life in this world, and the glory of heaven hereafter.

A preacher may deliver a sermon that will appeal to the intelligence of man, but if he lacks the moral quality, or the emotional, while he sets men to thinking, by appealing to their minds, he will lack in bringing them under real heart conviction, which is so essential to their salvation. On the day of Pentecost, when Peter preached, men were pricked in their hearts. It is not enough to appeal to their intelligence, but we need to get men under moral conviction. A man might give a very beautiful discourse, that naturally would appeal to the intellectual, full of good reason and logic, but oh, the lack of that moral appeal and the real emotional appeal that touches the feelings of men and brings them to the cross of the Lord Jesus Christ. Under intellectual preaching in which the other is lacking you find people coming to the altar convinced in their minds, but with very little conviction of heart. Such people can not weep over their sins. They will go through a formal consecration, and leave the altar with no change of heart. People say, "I have met the conditions but I do not feel any change." Their hearts need to be reached. We should not only appeal to their intelligence but also

appeal to their hearts. It takes the moral and emotional to do that.

On the other hand, you might have lots of emotion, you might jump, shout and weep, and make a wonderful demonstration, but if your message is not intelligent and contains little food for thought, it will amount practically to nothing. An emotional brother may shout with you; but when it is over, who is edified? The preacher needs to do something more than shout. He should have a message that appeals to men and women who are capable of thinking. The more intelligent the message that we present the more our congregation will be able to think. They will be trained up to comprehend truths. I pray God to help us feel that. But the emotional is also highly important.

NECESSITY OF STUDY.

Paul said, "Give thyself to reading." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Brethren and sisters, we as ministers of the gospel ought to be studious. Too many preachers do not study to get into the truths of the Bible as they should. They have their list of old sermons that they have been preaching for twenty years, and in a couple of weeks' time they are preached out. Then they take their book-box and go somewhere else. People say, "Brother stay." Why does he not stay? He is preached out. He ran to his end.

I am not criticising, but I feel like stirring up the brethren. This may be my last message to you during this meeting, and I trust you will get this lesson which God wants you to have. I have had this on my mind for six months, for this meeting. We as ministers of God need to be studious. "Give thyself to reading." When you read the Word of God, ask God to give you light and

understanding that you may be able to explain its contents. What is preaching? It is expounding the Word of God. Many people come to us and say, What does this text mean? You should be able to tell them. That is our business.

We should carefully study the Word of God, and it takes prayerful study, too. We should consider under what conditions certain things were spoken; what were the circumstances which led up to such a declaration. Why was it spoken? What application was made of it at that time, and what can we get out of it today? It is applicable to us in some sense. Whether we use one text or twenty, we should see to it that we really edify the church. Some brethren prefer to use many texts, and some only one. It does not matter whether you use one or many, but one thing does matter: we should be able to explain and expound the Word of God.

When we arrange and prepare our sermons we should take much pains and labor. "Oh," says one, "I never prepare anything." But it would be a good thing if you did. Some say, "I just get up and say what comes to my mind. If that is your gift, all right, but do not criticise other brethren who do study and make preparation. Those who take time to labor and study and ask God to help them to arrange a message that will appeal to men, are most successful in their ministry. Their fruits show this. If you are one of those fellows who naturally have it on the end of their tongue, who can tell a great deal without any preparation, I will not criticise your method, but I believe you would be more successful if you would give more attention to earnest, prayerful study. The Bible says, "Open your mouth and I will fill it." The Lord fills the man who looks to him for wisdom and help, and yet prepares his line of thought, and presents it in an intelligent way, just as much as he helps the other one. He anoints and in-

spires in the delivery. I do believe in the preparation of our sermons; I believe that they should be arranged in a way that will appeal to men and will be edifying.

When you preach on sanctification, *preach sanctification.* When you preach on the church, sanctification, divine healing, fall of Babylon, "come out of her my people," growth in grace, and false teachers, all in one sermon, by the time you get through, who can remember what you have said? To just get up and preach it all out in one discourse, there is nothing edifying in the like of that. Let us remember, brethren, if we preach a subject, we should stick to our line of thought. I would rather get one good thought to a congregation than to present a hundred in a disconnected way.

Let us properly develop our thoughts. "Well," says one, "I do not have the ability to do that." Ask God to help you. When I started out in the ministry, I was young, and did not have the help of older brethren. Not having as much training as young ministers have today, I had to dig and work hard for the truths I preached to others. I went to meeting many times hardly knowing what to preach. We held weeks and weeks of meetings in one place. Big churches were raised up. I tell you I got a great deal of schooling on my knees. I *had* to dig. There was no other way out. Like Brother Cole said, we early preachers were "pick-ups," and *we had to dig.* I used to dig and dig. I do yet. I used to go before God and ask for help to preach that night, and the Lord would give me an intelligent message to deliver. By depending upon the Holy Spirit and doing what I could, the Lord helped me out. I learned by that the need of preparation, the need of our making a study of the Bible. We ought to read that book and study it, not to see how many times we can read it through, but ask God to enlighten us from

it, and to give us that gift and wisdom that will enable us to present its truths in an intelligent way. Then we will never run out of subjects and themes to preach. If we preach the same sermon over it will get old. One fellow did that, and the people said, "What is the matter with you? Can't you preach any other sermon?" He said, "When you measure to that one, you will get another." That may do sometimes. But I have learned, that as you keep studying the Bible and looking to God earnestly, new truths will open up from the same text. I believe that a preacher who will give himself to studying the Word of God and will live much in prayer, can preach in a place fifty years, can deliver 10,000 sermons, and never run out of a subject, but always have a message good and fresh that will appeal to the people. That is not only true of the pastor, but of the evangelist.

There is a tendency among us, if we are not careful, to go to extremes. In the sects they school their preachers, and if we are not careful we will go to the other extreme by discouraging diligent study of the Word of God, and just think it is a hit-or-miss affair, so that nobody gets edified. If there is a class of men and women on earth that ought to have intelligent messages to deliver, that will appeal to people everywhere, it is this holy ministry. We do not need to be afraid of being too studious when it comes to searching out the blessed truths of the Bible. We ought to know about Bible construction; its origin, language, canon, symbols, inspiration, plan, science, etc. We ought to know something about this good old book we preach from. It is our privilege to know. We need not be ignorant. Let us know the Bible better than any other book in the world.

THE EMOTIONAL NATURE.

"He that goeth forth and weepeth, bearing precious

seed, shall doubtless come again with rejoicing, bringing sheaves with him." Brethren, this weeping is necessary. This is where we greatly lack. There have been a number of times in my ministry when I have stepped into the pulpit, and broken out in weeping, and it so melted the people that they came weeping in large numbers to the altar for salvation. There needs to be more of that. There are too many dry-eyed sermons today. Paul says, "I ceased not to warn you in tears." When we present the message of truth, I do not care how radical it is, if we present it in wisdom, with that inner feeling, the weeping spirit of Jesus Christ, it will touch people's hearts, and in nine cases out of ten will win them. If you cultivate that stern way of preaching, cutting right and left, you will not win many people.

There is a dear brother here today who attended a camp-meeting here a few years ago. He had preached three years in the Methodist denomination. If we had treated him in that cold way, he would never have gotten out. But the brethren took an interest in him, and in tears we told him the right way. We did not try to thrash him with the truth, but we told him the better way. We used wisdom and by the help of God *so spake,* that he was won to the whole truth, and now is an active minister of the church of God. That spirit of kindness touched him, and he was won for God.

I have in mind another preacher, who, when he first came to our meetings, expected that we were a people that would thrash and abuse him; but we manifested such love to him that he was brought out of the sect. Love is the thing necessary. That is not compromise. When we preach the gospel of Jesus Christ, whether in our local assembly or in the evangelistic field, we need the melting, weeping spirit of Christ. We need our feelings in the matter. We need to ask God more and more to melt our hearts for the work.

I feel like exhorting all this morning (I include myself) to seek God for development in the intellectual, and in the moral, and in the emotional, that we may be more effectual in our ministry. If you are a pastor, and talk to your congregation with tears running down your cheeks, you will not have any trouble in getting and keeping the congregation straight. You must be kind, tender-hearted, preach in love and authority, but with long-suffering. Your words must be seasoned with the meekness, gentleness, and sweetness of Jesus; and that melting spirit in our hearts will touch others. I trust you will be able to develop and apply these thoughts for the glory of God, and for the good of the ministry.

Missionary Sermon.

In the Auditorium, Friday morning, June 13, by Jennie M. Byers.

I do not know a better text with which to begin a missionary discourse than John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

God gave the best gift of heaven. Jesus Christ in turn gave himself. As we get the message of salvation into our hearts, we in turn give ourselves. We do not question; we do not say where or when or how or anything of the kind; we just say, "Lord, here is thy servant." You know, we are liable to get into trouble if we question and dictate or speak back to the Lord. The Lord knows us better than we know ourselves, and he knows best what he can do with us. If we fail to see any capacity that we have, perhaps he sees he can develop something that lies undeveloped. When the grace of God is applied to the heart, God can do wonderful things. It is a privilege to just yield our all to God.

I am glad to be with you on this missionary day. This is the first time that we have ever been in the Anderson camp-meeting, and I praise God for the opportunity. I was thinking this morning of our dear brethren and sisters that are in other places, how they would like to be with us, not only those in the United States, but those in the foreign countries. Oh, what would they not give for the privilege of sitting in this audience this morning? The different ones in Africa, Australia, Japan, China, and India, as they read about these meetings, will say, "If I only could have been there!" Let us appreciate our privileges. Let us realize that these are real privileges that we have, and also that we are going to be responsible for what we have heard in these

meetings. May the Spirit of God so sink the truths down into our hearts, that whether we are ministers or not, we may live them and give them out to those around us wherever we go.

HOW WE MAY BE MISSIONARIES.

Those who go to foreign fields are not the only missionaries. Every one that has received the Holy Spirit should be a missionary. The Holy Spirit is a missionary spirit, and I do not believe that there is one of us that has the Holy Spirit reigning in our hearts but has a missionary spirit; and while we may not be able to go to the foreign lands and preach the gospel, yet every one of us has an influence, and every one of us has a field in which we can be useful in some way or other. If we have this spirit we will feel like one of old who said, "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." We will be glad to give out what he puts in and it will show something done in our community, no difference where we live.

We need not say we can not preach. Look at the literature we have. Look at the books, the tracts, the papers. If we can not talk, then we can give the literature out, and so there are none of us that are without excuse. Every one of us can find something to do. If we can not talk, we can give the literature. If we can not go, we can send. If we can not send, we can pray. There are many today that are needing prayers more than anything else. The dear workers and missionaries in the different fields are in need of our faith and prayers, and the prayers of the saints will count more than anything else. Sometimes when we go into a new field and are battling with the powers of darkness, we realize that some one is praying for us. Brethren and sisters, let us live such holy lives that we may always have the confi-

dence of our congregations, that when we go into the work of the Lord we can be held up by faith and prayer. Then when the time comes to bring in the sheaves, we may all have a part. Both they that preach and they that pray may share in the harvest of souls. In this way all may have a part in this wonderful work of God.

I am glad this morning that God has given me his Holy Spirit, and that he has called me into his gospel work. I have never had it in my heart to turn back, for we know what is written of those who turn back. If we have our hearts open and have the Holy Spirit within, it is wonderful what can be accomplished through his living out his life within us.

People ask us, "Why don't you go to India or Japan, or here or there?" We say we went to our foreign field twenty-three years ago. We did not know a soul on the Pacific Coast, when we went there, and today it would be easier for me to go to any of the foreign fields than it was then to go to California. They would not seem nearly so far away as California seemed then. When we went by ourselves with our little family and did not know a soul there and no one to our knowledge knew about us and our work, I tell you, it was to us a foreign field. If God should say go to some foreign field, I could say, "Here am I, send me." But until God assures our hearts that we should go, we will stay in the field to which he has called us.

When we went on our missionary journey it seemed as though we were leaving everything that was dear to us in this world. We went on this promise: "Lo, I am with you alway, even unto the end of the world." And then the Holy Spirit would assure us that heaven is just as near from California as it is from Illinois. The Lord comforted our hearts and assured us that he was with us; and the same promise is for us this morning.

We will turn to the last chapter of Matthew and read:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Brethren and sisters, if God is calling you this morning, respond by saying, "Yea, Lord." Let him take care of the different things that will loom up before you: the dangers, the disadvantages, and all these things. Only do not say, "I am not capable"; for *he* is. Certainly you are not. None of us are. Let us read in Corinthians what kind of people he calls: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." Well, Lord, why do you do this? "That no flesh shall glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." So then, if it is the gift of God, the qualification given from God, who can glory? No one, but as it is written "He that glorieth, let him glory in the Lord." I praise God that he knows the different kinds of people or perhaps not many of us would be called. He does not often go into the higher walks of life, but comes to the common people, as we see the apostles and prophets were. We remember Elijah at the plow. The prophets were in the common, ordinary walks of life, and God called them into his vineyard and made out of them just what they were.

We need to be qualified for our work. When Jesus

was here, he called his disciples and sent them out, giving them the commission to a lost world. He went with them and before them, but finally left them, saying: "It is expedient for you that I go away; but if I go away, I will send the comforter to you." Praise God, he did. He also commanded them to wait for the power of the comforter. Brethren and sisters, we see in the sects today people that are going out without this power and anointing. They fail every time, so far as the work of God is concerned. They may build up something of themselves, but they can not build up the church of God. Jesus said, 'I am going away, but you tarry until you are endued with the Spirit from on high.' They obeyed, assembled together and waited for the Spirit, which is the power. We read that after they had waited the sufficient number of days, the Spirit and power of God came on their hearts and anointed them and prepared them for the work that he had for them to do. It is just as necessary today for us to be anointed with the power of the Holy Spirit as it was at that time; it is just as necessary for the missionaries or the gospel workers anywhere and everywhere to be anointed with this power; not only to be anointed for special occasions, but to walk in this power, to be filled with this power, and to act and live in this power.

WHO ARE CALLED.

We will look at a few examples and see who those are that are called to the gospel work. We shall see how any of us in our different circumstances can work for God. There is no telling what God will do for us if we live in the order of God, in the very center of his will. God today is hunting out missionaries and workers. God's purpose is that the church of God shall evangelize the world. We ought to praise the Lord that through the new birth we are in the church today, and

that we have the eternal amen in our souls and can say, "Lord, I am ready for any good word and work. Here am I, send me." Let us keep our own desires and ideas out. If it had not been for my yielding to God I never would have gone into the gospel work. If I had looked at myself, my lack of ability and qualification, I would have been unable for the work; but it is by the ability and qualifications *he* gives that we accomplish God's design. God wants willing, honest hearts; he wants pure, clean hearts. He wants to get into the very center of our lives so that he may rule our entire work and life.

I shall read in the 6th chapter of Isaiah: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." If Isaiah had been a wicked man, do you think he would have seen this vision? We must live very close to the Lord if we want God to talk to our souls and use us to his glory and for his purpose.

"Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Do you ever see his glory? Do you ever feel it? Are you ever overshadowed with his glory? This old prophet said the whole earth was filled with his glory. I praise God this morning for the glory of God. I praise God that I have felt it, and that he gives to us of his glory.

"And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." Ah, here something inanimate moves at the voice of God. We surely ought to move. We ought to stand in solemnity. We ought to have enough of the power of God in our hearts that no difference what God says, we will stand in awe and fear, and say, "Lord, thou knowest best." When I consider others who are so much bet-

ter prepared and have a wider experience in all these things, I might say, "Lord, I can not do it"; but the fear of God being on my heart, I say, "Yes, Lord."

He, Isaiah, continues, "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." It is only as the glory of God is shed around about us, filling us, and emanating from us because of Christ in us—it is only then that people see their vileness and their uncleanness, and only then that they will feel like coming to the Lord. Isaiah knew about the sin and degradation of his people, and he felt that it was time for the people to be delivered from sin and serve God; therefore he said, "I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." It is when we get filled with the glory of God, when we see the king in all his majesty, and sinners going down to destruction and nobody going to rescue them, that we, like this old prophet, will say, "Lord, here am I; send me." That is the way the Holy Spirit works.

Was Isaiah accepted? "And he said, Go, and tell this people." GO! Have you ever heard the word GO in your soul? When you hear it in the soul, you are only too glad to go. "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with

their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." It is sad, dear friends, when the people around us come to this condition where God says, Let their eyes be closed and and let their ears be heavy. Oh, that we may avail ourselves of the opportunity of saving them before this time comes! When people will not listen, will not hear the voice of God when he has called repeatedly and continually, the time comes when God closes their eyes; he closes their ears. Why? Because first *they* closed their own eyes, they closed their own ears, and so the time comes when God just says, Let them be closed.

God may be calling some of us to go and do something for him and rescue perishing souls. We think we must stay at home, we can not go away; we want to keep our children around our own fireside; we love them too much. Do you love your children more than you love God? God so loved the world that he gave the best treasure of heaven. We ought to be thankful if we have something to give. Had I hundreds of lives, every one of them should be yielded to God. I would say that the children are on the altar. They all belong to thee, Lord. We love our children, but we should love God more. Concerning everything that we have we ought to say, "Lord, take it," before the time comes when God is going to permit men's eyes and ears to be closed.

And another thing, we ought to listen while God is calling us. The time may come when he may cease to call, may let some one else go in our place and get the reward. I do not know what the result may be, but it is a serious thing to fall into the hands of a living God. It is a serious thing to be called into the vineyard of God and not obey the call. If I am talking to any one that has the call of God on his heart, no difference to what field, I say, go. I know it means a real consecration, a real dedication, but God is able to help you. Before I was

willing to leave father, mother, friends, relatives, brothers and sisters and go off to a land that we knew nothing about, it took my very life. We read about some in the Bible that did not love their lives even unto death; neither must you and I. We must be willing to go and expect God to take care of the results.

I have thought so much since here, how glad I am that we obeyed God. We come back here now and go to our old neighborhood. Father and mother have gone to heaven; the congregation is broken up; many have moved away; and we can go to the cemetery and visit the graves of our friends. If we had stayed, we might be in our graves also. When we left home for the work, the Lord gave us the promise in Joshua: "Every place that the sole of your foot shall tread upon that have I given unto you." So we could go up and down that coast and claim every foot of ground, and today we have brothers and sisters all along the coast. God assured me the last Sunday, before we left for the work, "I will give you a hundred fold." Brethren and sisters, God is giving us a hundred fold. Not only so, but since then he has given *us* father and mother in Israel, and now, that we have grown out of our babyhood, he makes us father and mother in Israel.

Sometime ago when I was realizing that we were growing older and that there were younger ones coming into the church who needed care and attention, this thought in the second chapter of Titus came to me: "The aged women likewise." There is something for all to do. The aged men are to be sober; but this came to me, "The aged women likewise." "That they be in behavior as becometh holiness." Well, I realized that meant me. I was getting older and God wanted me to be an example, wanted me to be a pattern; not only so, but he wanted me to teach the younger women likewise. I could not be a young woman any more; I was getting

older and now I should "teach the younger women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Brethren and sisters, I have had to have mothers in Israel, and I am glad today that God has let me live that I can be a mother in Israel.

God has put in our hearts a care for all his church, especially the young people. We covet them for God. Not only that, but we covet them for the work. And the children that are growing up; oh, how anxious we are that they may be brought up in the nurture and admonition of the Lord, that they may fill some of the places that are soon going to be left vacant. God is calling his children today. If we older ones are not going to respond to the call of God he may pick up some of these children.

Let us turn to Jeremiah and see how he was called. In the first chapter of Jeremiah and 4th verse, "Then the word of the Lord came unto me, saying, Before I formed thee I knew thee; and before thou camest forth I sanctified thee, and I ordained thee a prophet unto the nations." Did God say that to some of us? Did he call some of our children before we held them in our arms? If he did, we had better let them go. If we do not he may take them before their time. We may never have them. We have an example of Jacob's mother who was so anxious for Jacob that he should receive all his heart's desire. He got it, but they got something else; poor Jacob had to go away from his mother and never came back until the mother was gone into eternity. God is ruler over all and it behooves us to say amen to God. God said to Jeremiah, "I ordained thee a prophet unto the nations." Then said Jeremiah: "Ah, Lord God! behold, I can not speak: for I am a child." How natural it is to talk that way to God! If the fear of God were

on our hearts as it ought to be, and if we realized this fear when God talks to us, we would say, "Lord, thou knowest."

"But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." How easy and simple! I have often thought it is no wonder God calls the common people, because he makes the preaching so easy for them. He simply says, Preach the Word. We can all read the Word, and he says he is more willing to give the Holy Spirit to them that ask, than we are to give good gifts to our children. Does not he make it simple and easy? All we have to do is to yield ourselves and he does the rest.

God continued speaking to Jeremiah: "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." There is only one thing we ought to be afraid of, and that is God. "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Throw down all the power of the enemy and built up the things of God.

We will also read the seventeenth verse: "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defensed city." Well, who can get into a defensed city? Let us turn to the fiftieth chapter of Isaiah. There we find a thought on this same line. Beginning in the fourth verse we read, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth

mine ear to hear as the learned." We are to speak his word, and if we have anything to speak, he is going to tell us how to speak the word to the weary at the right time, on the proper occasion. And he said he would wake us in the morning, and talk to us before anybody else could talk to us. Did you ever have that experience? "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. * * * Behold, the Lord God will help me."Ought not these promises to encourage us?

OTHER EXAMPLES.

Now we will try to contrast these two missionaries with one who did not have the work of God on his heart. You know who he was? He was called on a mission but failed to see anything but himself. The Lord told him to go to a wicked city to preach to the people and try to deliver them. But Jonah did not want to go. Instead of going, he ran the other way. But the Lord followed him up and he prepared a fish and the fish had to take him part way. It was through the fish that Jonah got to Nineveh and did the work of the Lord. After Jonah was called, he still loved himself and complained against God and heaven. When the sun was a little hot, it made him weary. When God saved that great city, he complained. Do not let us be like Jonah. Do like the mother of Jesus said, "Whatsoever he saith unto you, do it."

There is another missionary. A little girl mentioned in 2 Kings 5:2, 3. I would like to show that a little child may be a missionary. Here we read of Naaman. He was a great man; he was king of Syria, but he was a

leper. "The Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." You see how a little child can be a missionary. This little child out there in the heathen land said, "Would God my lord were with the prophet that is in Samaria." What could he do? "He would recover him of his leprosy." Naaman went and received help and got the blessing from the Lord. In the 15th verse of the 5th chapter, we read the result of this testimony of the little girl: "And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel; now therefore, I pray thee, take a blessing of thy servant." Possibly a preacher could not have done more than this little child did. She told about the power of God to heal, and when the man was healed, he acknowledged the power of God.

Daniel talked to the king; he was not afraid to go to the lions' den; and by standing true to God the victory was won and God was magnified. Hear what the king says concerning the God of Daniel. "The king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

The three Hebrew children told about God by going through the fiery furnace. They had to say, We will not worship your God, and we are not careful to answer you in this matter. The God that we serve is able to deliver us and even though he does not deliver us, we are not going to serve your God. By their standing true to their God they could show to the king the God of heaven; for God showed his power. The fire did not hurt them.

If we go through the fire, we will come out refined, and it is in going through the fire that we can show the wonderful works of God. These three men were delivered without the smell of fire on their garments. Then Nebuchadnezzar spake and said, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's sword, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort." By their standing true, God showed his mighty power.

INDIVIDUAL RESPONSIBILITY.

Brethren and sisters, in our every-day life we can show forth the goodness of God. God is going to permit some circumstances and conflicts so that we can shine as lights in the world. Jesus is not here in person today, but we are his ambassadors, and if we walk and live right, we can be missionaries in our different places of abode. Think of it, dear ones! If every one of this whole host that is before us today would be a missionary in his own home or immediate district, or city, what a host of missionaries there would be! We must give account of our opportunities. God will hold us accountable. While as a church we are distributing literature over all the world, that is not going to relieve us of our individual responsibility. We have missionary homes; we are sending out literature. That is good; but no one can accomplish the work that you can right in your immediate neighborhood, in your immediate family by individual effort.

If each one of us in our own homes have our own little library, a certain number of books, *The Gospel Trumpet,* the children's papers, then as we have opportunity we can tell about these things. For instance, a friend comes in to visit and you find her in distress. Tell her about the God of heaven, how he came to relieve the captive, and to give comfort to those that need comfort; and as you tell her, the Holy Spirit talking through you, she will begin to get hungry and will say, "Well, that is wonderful. Is this your experience?" You say, Yes. Then you get her interested in reading some of the good promises of the Bible that especially help her at that particular time. Then you may say, "Look here, my friend, would you like to read a book on this subject?" You go to our library and we get "Holy Spirits and Other Spirits"; or "The Secret of Salvation, How to Get it and How to Keep it." Then you suggest, "If you like this book you may take it home and read it." In her need and distress she reads the book. Then later, perhaps the wife says to husband, "It is wonderful how Mrs. B. is healed. She is just so happy and has such victory all the time. I tell you, husband, I believe that is the kind of religion we ought to have. Husband, she gave me a book; wouldn't you like for us both to read it? Let us read two or three chapters every night." He says, "All right." The Holy Spirit accompanies the reading. What is the result? Often they are brought into the family of God. Some one should continue to visit them.

Some say, "I do not have much time to visit the people; our minister visits them"; or, "You know we have a missionary home in our city and we have missionary workers, and of course we expect them to visit all the sick people and all those that need help." But, dear ones, right there is where you lose your opportunity. While it is all right to have missionary homes and work-

ers to distribute papers and tracts, every one of us ought to have a missionary home in our own home. Then we would not need to go to such an expense to build so many missionary homes. And then, too, if we let God have his way in every hour of our life, and with every dollar that comes into our hands, we would have many missionary homes. Have you your own missionary home? As you find your neighbor sick do you visit him or do you say, "Oh, I must hurry and get the work done up first"? No; you put off some of these things, and go take the gospel to your neighbors. Begin to talk to them; let them tell about their pains and diseases, and all these things. Let them tell it. One may ask you, "How do you do when you are sick? You don't often get sick, and you always get well so quickly."

"Yes, we have a fine physician."

"Who is your physician?"

"It is the Lord Jesus Christ."

"What do you mean?"

This gives us the opportunity to tell about our Physician. We tell of how we have been healed, of how the children have been healed, and of other healings we know of. The sick one in time of her need will be interested. We take the Bible and read about healing, and we tell her where the passages are. Then we say, "By the way, we have books on divine healing; would you like one?" We continue telling them of Christ's compassion and love. Is this the way you do in your neighborhood? Pretty soon you will have a circle of influence around you, and you ask, "Would you like to go to meeting with me Sunday?" Later on, camp-meeting time comes, and you say, "Would you like to go to camp-meeting?" One replies, "I can't very well; we have been very hard up." You suggest, "I will pay your way." She replies, "We will be delighted." In this way you can be a missionary right at home. We can not all go to India and Africa. The

Lord has need of workers and you can begin at home. The apostles were to begin first at Jerusalem, then Judea and Samaria, and then go to the uttermost parts of the earth. There is much to be done.

HELPING IN A TEMPORAL WAY.

There are none of us but can help towards the missionary work in a temporal way. If we have not money to give, possibly we can raise chickens and sell eggs, or have a little garden. If I knew just how every one of you were situated in your environments, I would make some suggestions, but I can only suggest in a general way.

In our home congregation there are sisters that have no place to raise chickens and have no gardens; but we got together and formed a sewing circle. We meet the first Tuesday of every month. We come together with our offerings and we find out somebody that needs a quilt, or aprons, or button bags, dust caps, clothespin aprons, and any article we think we can sell or turn into the missionary work. When we meet each one brings an offering and any cloth or material we might turn into use in some way. We sew or quilt or make comforters all day. We have our song and prayer-service when we think all are there. Each one is supposed to bring something toward lunch, which is put on the table, and all sit down and eat and have a nice sociable time. We usually realize from $25.00 to $50.00 a month by our sewing. Some isolated sister that does not have these opportunities pieces quilt tops and sends them in to those places where the sisters sew, and the quilts are prepared either for sale and the proceeds used for the Lord's work, or the quilts are sent into the needy fields. It is very nice to have some quilts and other things on hand and as the opportunity affords send them into the work. We have no difficulty to find needy places. Also,

when we see or hear the calls for those convenient articles we have them ready. Many people, if they would look through their houses could find many things that might be turned into the work for needy ones. Others like Dorcas could make the coats and garments for the widows and those who are so overburdened with work and other cares.

There is another line of work for those who have fruit, let it be much or little. If all would dry what fruit they can or only that which goes to waste, and send this to the missionaries or to the poor, what a good work could be done! Let every congregation appoint some one to oversee the gathering of fruit, dried corn, or beans, or anything that can be preserved in a proper way for the missionaries, correspond with those who have the oversight of this work, and send it to the most convenient or most needy place. Then those who can not give fruit or time or any of these things, let them send in of their means to purchase the needed things or for transportation. The Lord willing, we expect to send out dried fruit from California, and if any one sends in money to help, we will be glad to send the fruit to all the different missionaries as far as the fruit and means will permit. In all these temporal ways we can be helpers in the great missionary cause, in saving the world for Christ. May the all-abounding grace of God rest upon each one. Amen.

In the Auditorium, Friday morning, June 13, by Della Fry. Following sermon by Jennie M. Byers.

The text of Sister Byers' sermon was, you remember, "God so loved the world that he gave" something. First, God so loved us that it worked upon his heart, and caused him to sacrifice. That is love. If we say we love the sinners it will prompt us to do something. Love prompts

us to service. The love of God prompted him to action. He gave something. Was this love self-interested? No, it was for our own profit, "That whosoever should believe upon him should not perish." Then it was not a profit to God only, but to ourselves, that God loved us. Oh that stirs real gratitude in my heart to God, and it ought to inspire all our hearts to praise and gratitude to that Giver, who has given so much for you and me for our own profit. The half has never yet been told, and never will be. The value of salvation never has and never will be estimated. It is beyond estimation.

Every one of us that has the love of God in the heart, will be prompted to action. It will prompt us to sacrifice. "Behold what manner of love the Father has bestowed upon us!" It is truly wonderful. And our love must be as freely given to this world. God is no respecter of persons. His loves goes to the very lowest, to the very highest, and to the ends of the world. So does his love in us. It will reach down to the very lowest. It will go to the ends of the world. It will cause us to sacrifice. It will make us willing to forsake all for the one that has loved us. Thank God for the love of God and a missionary spirit that he has put into our hearts. It reaches out to our brethren and sisters, and it will reach also to heathen lands. It goes wherever it is needed, wherever sacrifice is needed. Thank God for love!

God's love to us was sincere, and he wants us to prove the sincerity of our love. As long as the love of God is in our hearts, it will prompt us to giving, to sincere sacrifice. And what is sacrifice? Giving something that we do not need and can give just as well as not? No, sacrifice is giving that which costs us something; and if we will sacrifice the thing we love, the more grace, glory and profit we will get in our souls here. I am in for doing all I can for the one who has done all for me. After we have done all we can, we are still unprofitable

servants. May the Lord lay the burden of loving sacrifice upon our hearts, and may we do all we can for perishing souls.

Missionary Talks.

In the Auditorium, Friday afternoon, June 13.

Alice V. Hale, India—

I praise the Lord with all my heart for the privilege of being here. When I think of God's goodness and mercy and love to me, truly it melts my heart and it deepens within me the desire to work for him. I need your earnest prayers while I endeavor to speak to you for a little while about India and to give you some of my personal experiences during my sojourn there.

What I shall say to you this afternoon will be regarding my personal experience in dealing with Indian women. I desire your prayers that I may speak to your hearts and bring you closer to India and India closer to you.

According to a brother's statement in the ministers' meeting, it was from the side of man that woman was taken. According to the way India would impress you, some of you might think that the woman was taken from the foot of man, because the women in India must take the lower seat; they must keep the humble place. The man is lord of the house and the woman is kept in and is not allowed to go out as our American sisters are. We ought to appreciate our position in the world and the fact that we were born in a free country. If I could only give you an insight of what it is like to be in India and in purdah, as they call it. Purdah means curtain, and when we say that, we mean those that are shut in and not allowed to go out and see the life that all should enjoy. They are shut in. When we visit them in their quarters, we usually have to go through a cow stable to get into their purdah. The men have the front rooms, and often we find their rooms fixed up fairly well with carpets on their floors and a white sheet on

which the men sit. But when we go through the cow stable, guarded perhaps by a fierce dog, and get around into the women's quarters, we hardly ever find their rooms carpeted. They have a little Indian bed to sit on. We go into an inner court, so that no man could ever look over, and we sit on those beds.

The manners and customs in India are very different from our own. The costume I have on this afternoon is worn by the women in the Punjab. But we do not dress our Christian natives like this. I did not put it on for show, but simply to show our people in America how the non-Christians dress. We teach our orphan children and women that we visit, that the Bible condemns the wearing of gold and costly apparel. We do not wear it there, so I do not want to leave that impression on your minds. This is the way the non-Christian and the sectarian Christians dress. This head dress is called a chadar, a sheet or a covering in the Indian language, and this blouse is called the purta in their language.

While I was out in village work among the poorer class of people, I had a native house right in the heart of the village. From here I went out to visit the women. Some people may think that we can take our Bibles, and go right into their homes and preach the gospel as we do here. But we must conform to their ideas and customs as much as possible without compromising. We do this for their conscience sake, that we may win them to Christ. In going to this village, I had to live there some time, visiting the people to gain their confidence and love, so that I could teach them the gospel and they would not be afraid to listen to me. We can not compel them to become Christians.

On one occasion a Hindu came for me to visit his wife, for she was very ill. He said, "I appreciate you missionaries. You certainly love our women. You leave your home and friends and all that is dear and come

here to help our women, and I appreciate it." He took me into the house and there I found his little wife lying on the couch. Everything was dirty and filthy and she was suffering intensely. As I walked up, she said, "Oh, missa, save my life." I had the opportunity to tell them of the love of God and how he alone can save them. It is difficult for them to understand things as we do. Oh, there is so much of this kind of work to do. I was busy from morning to night.

The missionaries are watched carefully. Their lives are watched as they are in this country. I went into a merchant's shop there. He was a Hindu man and he was talking about Christianity. He said, "I can't understand Christianity. Many of our people become worse rather than better. They do some things we ourselves couldn't do." No wonder the poor man could not understand. As I explained to him the difference between a professed Christian and a real Christian, he seemed to understand. He seemed to have the idea that a white-faced person was a Christian. We had to explain to him the difference between a Christian and a sinner.

Brother Shiffler, one of our colaborers in India, is a humble man, and his life—his daily walk with God—is telling much for Christianity.

Robert Jarvis, India—

I am thankful for the privilege that God has given me of standing a few minutes before you. I want to thank you for all you have done for us in our orphanage work in the Punjab. We appreciate your prayers, your tears, and your offerings. They have been acceptable in the sight of God. Your prayers have been recorded in heaven; God has heard; and although there has been quite a hard fight, I want to thank God that His grace is sufficient for us in India, in that land of darkness, as much as in this land.

By the grace of God, we have been through two famines, and rescued five hundred of those precious children. Many of them have died. Some of them are still alive and doing well. Some are working for God. We have encouraging letters once in a while from some of those dear boys and girls, telling us about their troubles and begging us to return as quickly as possible, they want to see us. The work over there is encouraging. The seed sown in their young hearts is going to bear fruit; if not now, it will in future years through your prayers and the grace of God. We have been kept through sickness and disease. God has helped and kept us in that heathen land.

You little realize the greatness of the population of India. Three hundred million there are in need of gospel workers. The light is going forth and I am encouraged for it. So many are unwilling to consecrate their money and themselves to go over there. God wants the very best of you. Some of you have, no doubt, been called to a foreign field. God can give you as much grace over there, and as many souls for your hire as he does in this land.

I thank God he has called me to that land. My heart is over there. I love India and her people and am willing to return, as soon as God opens the way, for service and sacrifice, as God shall call. I am going to do my best for the salvation of souls, and I ask your prayers, not only for myself, but for the rest of the missionaries. Pray in secret until you know God has heard and he will bless their labors.

Otto Doebert, Germany—

You can not imagine how many times I have desired to be over here in the States to express to you my feelings and to acquaint you with our work. It is by God's goodness and mercy to us that we are here at this time.

Although being away over five years, we have never been home-sick, but sometimes we desired to be in a meeting of God's children. I have been looking forward and praying to be at this meeting, not only to enjoy your company, but to tell you of the good things God has been doing for us and the work over in Europe. I would like to present to you the whole work in those parts, but I must make a long story short.

Our work has been mainly in Germany and in Russia. We have also spent some time in Switzerland and have visited England and Ireland, and passed through Holland and Austria. Our visit to Ireland was to the Belfast camp-meeting. Here we met Brother Cheatham. I would like to request prayer for him and the work there. He needs our encouragement. There we also met with Brother and Sister Allan, of Aberdeen, Scotland, who attended the meeting. He was much delighted over a letter which they at that time received from Bro. C. E. Orr, stating that he and Sister Orr felt led to come to Scotland and help them in the work there. Do remember the British Isles. I believe we do not encourage our missionaries enough. I am not here to accuse any one, but you know when a man is away for some time, it tells on him sometimes. It did on me. If you are away for five years you may find some humanity about you after all. I expect that many of you have been praying for us while gone. So many said when we came back, "I thought of you so much." I almost got to doubting it sometimes. I will believe it more after we are gone if you will let us know about it.

While passing through England in company with Brother Tasker and Brother and Sister Smith we stopped at London and visited the Tower of London, Houses of Parliament, British Museum, and Westminster Abbey. We had the privilege of distributing some tracts on the streets of London. We also met with Brother Atchinak

and Sister Trad from Syria. While coming through Holland we gave out tracts on the train which were eagerly received by some interested Dutch. There is a family of Hollanders in Germany near Essen that got saved and are quite interested in the truth. One young man among them seems quite promising for the ministry. While alone on my way to Russia I passed through Austria and had some experience with some Jews. Time does not allow me to say much now. Then we spent about a month with the work in Switzerland. There are about three congregations there, with bright prospects. Three quite efficient ministers are there, two native brethren beside Brother Springer.

Before taking up the work in Essen we spent considerable time in Russia. We have made five different trips there; twice I went alone, twice in company with my wife, and once wife went alone. Russia is a wonderful field, and a large work has already begun there. The work develops mostly through the literature and then because the people are very zealous. Thus the work spreads very rapidly. We need many more workers there. What is needed most are pastors—workers that will take care of the work. The work demands such men and women as are settled in the truth, such as are willing to stand and endure hardness, because there are many things to battle against that the folks here know little of.

The people of Germany are a religious people. They lay claim to the revelation of God's truth. They lay great claims to the Bible itself because Luther translated it into their language, or discovered it, so to speak. In general they are an intelligent and educated people, and can not just be stirred up in some sentimental way. You must convince them. We need people over there that can do that kind of work—workers that know how to get at the people. This is the great demand.

For two and one-half years we have had the charge of

the Missionary home in Essen. In some respects our home differs from those in this country. The marked difference is that we have no trouble in getting inmates. Young people have been presenting themselves right along, and one difficulty has been how to successfully dispose of them. Not having sufficient secular employment for them all, it somewhat limits our work. Although our efforts for workers has been somewhat slow, we feel that it pays to follow the way we have thus far pursued.

While not all who have left the home have entered into the gospel field, we yet can thank God for what has been done. It has given such as have felt the hand of the Lord upon them a chance to prove and develop their call. Several young men and women who were in the Home are now preaching the gospel. As a rule, those who get the truth stick to it. We have one young brother who is a Jew. It is wonderful how God is using him. He, with his family, is now in Russia, doing pastoral work, and God is blessing his labors. Other souls come to the home for spiritual and bodily help. There is a Bible class of about one hour's duration held each day except Saturdays and Sundays. The rent for the home is about $49.00 monthly. God has supplied it so far. The greater part of this amount came through the Missionary Fund. It would be interesting for you to visit the work, but you can not do that, and we can not tell you all. The brethren who have passed through and seen the work seemed to be delighted. We are glad that we can be engaged in this work.

We wish to thank you all for your prayers and the interest you have shown. As I have not in time past furnished sufficient information, I expect, the Lord willing, to give a more complete account for the Trumpet later on. We intend to return to our field of labor in the fall. Pray for us and our work and expect us to stay by it by the grace of God.

Gertrude Doebert, Germany—

I am surely thankful that I can be in this camp-meeting. I thank the Lord that he saw fit to call me to his work.

Ten years ago while at the Trumpet Home in Moundsville, W. Va., I took very sick and felt as if I were going to die. I prayed to God that if I could be the means of one soul getting saved, to let me live. And a vision came before me. I saw a harvest-field of ripe grain, and it seemed that a voice said, "Those are souls." I did not know then exactly what it meant; but it gave me a desire to get well. I know well today what it meant. I have seen the ripe harvest-field of souls.

About six years ago while attending the camp-meeting at this place, when the German brethren spoke about the great need of workers in Europe, such a burden came upon my heart for that work as I never had experienced before. I went in prayer and asked the Lord that if he could make something out of me that he could use, to do it. Then the Lord took the opportunity.

It does not take the Lord long if we are willing and give him a chance to use us. One sister once said God would make many more workers if the material were placed at his disposal. Some may excuse themselves and say they can not do anything. Give God a chance.

I had a burden for the German work, although I did not know the German language as well as the English. I could not get much good out of German reading for I did not like it as long as I was in this country. But as soon as I got among the people over there I got such a love and care for them, that it was not long until I felt I was one of them. God helped me so wonderfully in the language, that people over there would not know but what I was born there. I say this to the glory of God. My parents worshiped in the German language, so I had

a chance to get German schooling, for which I am thankful now. This was a great help to me.

Some have asked us whether we did not get home-sick. I can not say that I really got home-sick, although I often had a deep desire to see the dear ones over here, especially when in Russia, while battling against spiritual wickedness and different things. Once such a longing came into my heart to see a certain sister or have a letter, that I wrote a letter to her and expressed my feelings, but never got an answer. I am sure she never realized what that meant; but those who are absent from the saints for a time and in a foreign country realize it.

I love the church of God. I enjoyed the sermon by Sister Byers this forenoon. I could say amen to it. I pray God to raise up more such mothers in Israel. Some of my work has been among the young people, and I see a great harvest that we can have if we take interest in the young folks as we should. We had the privilege of seeing many get saved, some of whom God is using already in preaching the gospel. Young workers need encouragement. When I first felt the hand of God upon me for his work, I sometimes had a desire to come up close to the older workers and have a good talk, but timidity kept me back, and they did not give me much of a chance. We are so apt to overlook these privileges and fail to be the help to young workers we should be. Older workers who exercise themselves in the gospel work often do not know how much good they can do by speaking a word of encouragement to young beginners. We need established workers, and where shall we get them, if we do not try to help the younger ones to become such. The Lord has put a care on my heart for young people and young converts. I desire your prayers that the Lord will help me always to be what he wants me to be.

C. E. Hunnex, China—

I am glad this afternoon for the privilege of representing China. While I am interested in the work of the Lord everywhere, yet there is a special sense in which I am interested in China. I suppose you will not blame me for that when I tell you that I was born there, though I am not exactly a Chinaman. My parents are Europeans.

Before I left that country, some of the native Christians were in the habit of meeting together for prayer in the guest-room, underneath my room, and as they prayed, they would offer prayer for me. The two main thoughts that underlay their prayers in my behalf were these: That the Lord would give me a safe journey across the ocean. So I felt pretty safe on board ship. I believed the ship could not go down because the prayers of those simple Christians could not but prevail. The second thought: That the Lord would help me when in America to be able to tell the people about China, and I believe that he has helped me.

I am glad this afternoon to tell you that our work over there has prospered, although we have not enlarged our borders. We have adopted the policy of sticking to our work. It is one thing to get people saved and another thing to keep them saved; especially is this true in regard to the heathen. There are some precious souls over there, and were you to attend some of the meetings and to hear those Chinese brothers and sisters testify to divine healing, salvation, and other blessings, although you could not understand what they were saying, it would make your hearts rejoice; because you could then realize that they were testifying to something that you already possess. Salvation is good for the Chinamen.

People are sometimes suspicious of the Chinese and wonder if they really get salvation. Some are actually

saved, and love the truth of God with all their hearts. Not that we do not thank the Lord for what has been done, but brothers and sisters, when we consider the immense field before us, we realize there is much to be done yet. Japan has a population of 50,000,000; Africa, 200,000,000; India, 330,000,000; and China has about 400,000,000 inhabitants.

While we thank God for the good foundation that has been laid, I believe you will agree with me that the time has come when we ought to enlarge our borders in that country. Let me illustrate a little. Suppose that in this country there were only one congregation of saints; for instance, in Anderson; and in every other town and village throughout this country there were no saints at all—only in Anderson—I am sure you would pray the Lord to spread the truth in this country.

In the last letter from my brother, he said they expected to open up another station where Brother and Sister Lee (a native brother and sister) are going. Let us pray the Lord to hasten the time when the church of God will enlarge her borders in that country.

A short time before I left China, I was speaking with a man from Changsha. This man inquired of me, how many stations we had in China? I had to tell him the truth. He seemed surprised that we, who represent the church of God, had only one station. May the Lord impress this motto here, "China for Christ," upon our hearts so that we will not be able to forget it. Not merely today, but day after day, I pray God to help you to feel the need of the work over there.

The different denominations have made good headway. There are about 5,000 Protestant missionaries. Some of the idols have been destroyed, yet many of the people still worship idols. Not only that, but infidelity is making its inroad. I remember reading of a man saying to a missionary who was distributing Scripture portions:

"Oh, yes, we know all about your religion, for the educated people of England and the continent [meaning the continent of Europe] do not believe in it any more." Do you blame this man? That was the expression of a Chinaman way in the interior of China. Brothers and sisters, it behooves us to put forth every effort we can for the spread of the truth.

Do the Chinese want the truth? A great many of them do not care for it at all. You have all heard that many of the Chinese women have small feet. When they are a few years old they go through a process of binding the feet, which makes it difficult for them to walk; they hobble along. One poor woman was anxious to hear the gospel preached. She actually walked for three days on her small feet in order to get to a place where she could hear the gospel preached. There are some hungry souls over there.

Another feature of missionary effort in China is the publishing work. My work was largely connected with the publishing work. We have quite a lot of manuscripts but not much printing done. You will agree with me that we ought to have a paper over there. The English work has its periodicals; the same with the German work, the Scandanavian work, the Japanese work, the work in India, and the Russian work; and there is a Lettish *Trumpet,* too. They have their monthly or weekly papers, and now, brothers and sisters, don't you think we in China ought to have a paper, too? Amen. That sounds good. When you go home, don't forget about it. Don't say amen today and go back and forget about it. Pray the Lord to hasten the time when we shall be able to have a *Gospel Trumpet* in the Chinese language. Many of the Chinese can not read, yet many can read. So pray the Lord that we shall soon have the *Gospel Trumpet* in that language.

Brothers and sisters, I am sure that on that great day

when we shall surround the throne of God, and when we shall gather together with our Mongolian brothers and sisters, we shall be glad to see them there enjoying the bliss of heaven. It will make us glad that we have helped to take the gospel to them. The fact that will make us glad, will be not only that those brothers and sisters are enjoying the bliss of heaven, but that we helped to take the gospel to them.

I desire your prayers that the Lord will continue to bless in the work over there. I expect, the Lord willing, to leave in the fall. I am glad for the privilege of being here. When I was in China, and it came time for the camp-meeting here in Anderson, I used to wish that the brethren here could preach loud enough that we could hear them over yonder. It is a feast to be here. Those of you who are always attending meeting can hardly realize it.

I have often been disappointed about letters. I took the time to write to different saints in this country, and some of them never answered me. Now, brothers and sisters, perhaps you have not much time, but a card will be appreciated. I like to see my name once in a while on an envelope. If you feel like writing I shall always answer.

Do not forget to pray for China. When you go home, do not forget to pray for each of the missionaries over there. May the Lord by his Spirit impress this upon your hearts indelibly.

Geo. Q. Coplin, West Indies—

I am very thankful for the ten minutes allotted to me, but I do not think that I shall be able to tell you much about the work in the West Indies in so limited a time. First, I thank God for the privilege of being in this camp-meeting. I am also glad to say that the Lord kept us saved while we were away, and that we enjoyed

his presence with us and his help in times of need. We have also appreciated the kindnesses of the dear saints at home. I am sure that I can speak in behalf of all the missionaries on the field and say that your cooperation and your prayers are greatly appreciated. Our hearts were often encouraged when we learned that the brethren at home were praying for us.

The workers in the British West Indies desired to be remembered to the saints here. On our way home we had the privilege of stopping in the Canal Zone and meeting with Brother and Sister Janes. They also send love to the saints at home. The church in Jamaica also send greetings to the church of God in America. They desired us to express their gratitude for your cooperation and the kind help that you have given to the work there in times past. At the present time they have begun work on the new chapel and are needing considerable financial help.

Perhaps some have gotten the idea that the work in these countries should be self-supporting; but under present conditions such is impossible. Could you visit these islands and see the poverty, you surely could not expect those people to do very much toward supporting the gospel or the missionaries who are laboring among them. God has given to us the privilege of sending the bread of life to them. We ought to count it a privilege, and thank God for the opportunity of doing something to help fallen humanity.

A few questions have been asked me. Some have been anxious to know something about the climate. A great many reports have gone out regarding climatic conditions in the West Indies, and I must say that many of them have been greatly exaggerated. When I arrived there I found things quite different from what I anticipated before leaving here. It is true that there are places in the West Indies which are unhealthful; but generally

speaking the climate is quite good. When I reached Barbados I found not only a beautiful country but an excellent climate as well. The heat there is not oppressive; the thermometer scarcely ever registers above 85 degrees in the shade. There is always a cool sea-breeze, and when night came we always had coverings on our beds. Of course, the sun shines very warm through the middle of the day, and it is dangerous for any one going from here to expose himself too much to the heat of the sun until he becomes thoroughly acclimated. But by taking proper care I do not see why one can not go there and labor for years just as well as in this country.

Fevers are very little known in some of these islands, so should any of you feel like going to the West Indies at any time you need have no fears. And should some one come and tell you that there are giants there, or that the land eats up the people, do not believe them. If the Lord wants you to go, go. And if you will use wisdom and trust in God he will take care of you.

You desire to know something about our work there. A little more than a year ago we made our first visit to Barbados. Brother Scantlebury was anxious for us to come. When we arrived we found a few who were endeavoring to hold up the truth. We began meetings at once and the Lord blessed and souls were saved. During this meeting quite a good congregation was raised up.

Some have thought that it is a very easy thing to get people saved in the West Indies. We found many difficulties there as elsewhere. Sometimes it was very hard to get people to the altar. We often had to exhort and plead with them before they would make a start But when they do step out it is settled with them. They expect to stand true and never go back to their old forms. They may give way to weakness and prove unfaithful, but as a rule they will not forsake the missionary. He must get

them back into the right way and teach and correct them as if they were children. May the Lord bless the work there.

After spending about two months in Barbados I was called back to Trinidad to help the brethren in arranging for and erecting a chapel. During that time Brother Shaw remained with the work that had been started in Barbados. Four months later I joined him again when we had another meeting and others took their stand for the truth.

Later we both went over to Trinidad to help in the work there. About the last of February we made our third trip to Barbados. This time the Lord opened up the way for us to hold a meeting in the city. Brother and Sister Blewitt, of New York, were with us in this meeting. We met with some opposition. It was announced publicly that we were Mormons; so at first the people were a little afraid of us. But God overruled and blessed in the meeting. About sixty gave their hearts to God and took a stand for the truth. The next day afer this meeting closed, in company with Brother and Sister Blewitt, I started for New York. During our stay in Barbados the Lord raised up several to assist Brother Shaw in carrying on the work. At present they need some one to help them and to exercise a fatherly care for them and the work.

I had it upon my heart to tell you something of the needs of the work in South America and Cuba, but I shall have to close. Remember that the work in these fields needs your prayers and that the brethren appreciate your cooperation. If you could be in one of their meetings and hear the dear saints testifying and thanking God with tears for the missionaries that came over the sea to bring them the truth, you surely would not regret what you have done to promote the cause of Christ in the West Indies.

Archie Rather, West Indies—

I thank the Lord for the privilege of being at home with the dear saints again and of enjoying some of the good meetings. We also thank God for his blessings to us while we were away. Surely many times we felt the effect of God's saints praying at home. Sometimes while we were passing through some dark hours we could feel that some one was praying for us. We have learned to appreciate the prayers of the saints. We thank God for the way he has been blessing our efforts. The result has been a few dear souls have been sought out for the Lord in Trinidad.

A few years ago, Brother Duncan, Brother and Sister Pye, and Sister Lydia (Yoder) Gillespie were in Port of Spain. God blessed their labors and a nice congregation was raised up. But being left alone as a flock of sheep without a shepherd, some went astray. God has been blessing in gathering them back, and others are being saved. A nice congregation is being raised up. I was trying to count up how many there are in the congregation in Port of Spain. There are between sixty and seventy saints there, those that we can depend upon as being saints. Others who have been saved have gone home to glory. Some seed has been sown that will bring forth fruit.

Not only the saints that have been there and laboring are going to receive and enjoy a reward, but God's saints that have faithfully labored in cooperating with us are going to receive a share in the reward over there. I feel like encouraging the saints to pray much for us in our labors.

The great necessity is literature. If the workers in the West Indies have literature much more can be accomplished. While there are some East Indians there, the principal language spoken in the island is the English. Thus there is a great demand for the English lit-

erature, and unless we have it our hands are tied. I pray God to encourage the hearts of his saints to do their duty in donating to the Free Literature Fund. For some time, you possibly have noticed in the *Trumpet*, that the West Indian Free Literature Fund has been overdrawn considerably. When I left that country they begged me to send them more literature. The Fund is overdrawn; what are we going to do? Let them go hungry or put forth a special effort to get literature there? The missionaries and ministers that go out ought to be supplied with literature so that they can preach the truth, and leave literature for the people to read and study. The best established saints there are those who have gotten the truth through reading the literature. As they watched us and saw that our lives harmonized with the literature they were convinced and won to the truth.

God has blessed in raising up another little congregation at Princestown, a congregation of about thirty saints. The Sunday-school is prospering in both places. In Port of Spain the Sunday-school numbers about eighty-one and is on the increase, and at Princestown it numbered about fifty-three when we left. Brother Neff is getting along nicely with the work among the East Indians, but he needs your prayers. The workers here certainly need our prayers and cooperation, for they have things to face that we do not realize or understand.

Anna Cheatham, Ireland—

It is some time since I have been in the British Isles, but I hear from husband every week and he keeps me informed of the work there. It is of the present need of that country that I wish to speak.

In Scotland Brother Allan has been laboring faithfully, visiting and scattering literature. A good work has been raised up there through his labors. He will be disappointed if some minister does not go there from

here after this camp-meeting. He is expecting one to come. The work there is encouraging.

England also needs a minister to oversee the work, and to open it up in new places. Near London, where husband recently held a two or three weeks' meeting, there is a good opening. Some are taking their stand for the truth. The saints have their own chapel in Birkenhead. Brother Hopwood is local elder there.

Husband is in Ireland. He has much more work than he can do. He goes to Scotland occasionally to hold meeting; also to England. More workers are needed in Ireland. One brother said to me not long since, "Would it not be a great help to the work over there if some good evangelist would go to stay five or six months and hold meetings in different places?" I said it surely would, and believe it should be done.

We can not get halls there for every night because of so many secret orders and other things going on. The church in Belfast is now gathering money to build a chapel. I think it will be a good plan to build it so as to have living rooms above the meeting-room. Some in this country have been helping by their means, and we thank them for it.

We want to see the work there soon become self-supporting. I expect to go back in July, Lord willing. If any one feels God calling you to this needy field, do not hold back, but come along. What is needed there as well as any other place, are men and women of God, filled with wisdom, well established, that know how to deal with souls.

D. F. Oden, South Africa—

I am glad for the privilege of talking to you a little while this afternoon about Africa. I did not learn all about it while I was there but I did learn enough to know that the people are in need of the gospel. It ap-

pears to me that in our missionary efforts, Africa has been neglected. I was glad to hear from the other brethren how the work is prospering in other parts of the world, but I have no such an encouraging report for Africa. In that great continent, we are told that there are over 200,000,000 souls. We have no missionaries in that part inhabited by the colored people and I suppose that more than half the people of Africa never heard of the name of Jesus. Is it not awful to think that those people do not know that Jesus Christ died for them?

Some of the colored people in this country thank God that the white people brought them from Africa, for had they been left there they would still be in heathenism. Now I pray God that he will move some of the colored people in this country to carry the truth back to those that are still here. Perhaps some of my white brethren think they could not do much good in Africa, but I want to disabuse your mind of that thought. The colored people of Africa reverence a white man. They love him if he is only true, but if he is working for a selfish end, they soon lose confidence in him. If they once become turned against a person, they do not know how to forgive him. A missionary who thus loses the confidence of his people had better come back to America just as soon as he can.

When once the Africans turn away from their idols to the true God, they turn their back forever on their heathen religion: when they give up sin, they consider that they have quit it forever. But for all that, if they have no one to teach them, no pastor to shepherd them, the devil will overcome them, and they will drift back into their old heathenism again.

These people love their white leaders and are anxious to have more of the American people to come. They are anxious to learn white men's ways and to get out of the terrible ignorance they are in. True, some of the

older people do not care so much as the younger people for civilization, but you can get all the children you want. The parents want you to educate them, to Americanize and Christianize them. Africa needs schools and the older people want schools for their children.

Brethren, I believe God wants Africa to hear this saving truth. I noticed in the African people a great desire to learn about Jesus. They were so much interested in preaching that they kept their faces straight to the front and would not look back during the time of service. While speaking to them, I used an interpreter, a native man. He remembered so well what I said that I would talk along quite rapidly and become quite enthused sometimes in telling them about God. I would become so interested at times I would forget that I should stop and let him tell the congregation what I had said. How glad they were to hear the story of Jesus and to learn what he wants them to do.

There is a God above who can save these heathen people from all their sins and stop them from fighting and killing each other. They are glad to hear about Jesus. The first thing they want to do when they come to meeting is to get saved. Africa ought to have the gospel. While we are laboring and struggling to get the gospel to those in this country, the Lord help us to do all we can to extend the truth to the poor people in Africa. It may be that in order to do this, you will have to suffer some or to go hungry. Very likely you will get sick, especially in some parts of the country; but what of that? Africa needs the gospel.

As I think of Africa and pray about its needs, I am sorry that so much of my life is past. Although I am comparatively a young man, if I could call back twenty years of my life, I would be willing to spend the remainder of my days in Africa. We have a little boy six years old that we are training for Africa. I often think,

shall we carry him there and raise him? It seems too long for Africa to wait until he is grown. Will we have to raise him there so that the black man may have the gospel? If so, the will of the Lord be done.

Whoever goes to Africa may have to eat monkey as we eat chicken here. Are you willing to do that if the Lord wants you to? If you walk into a restaurant in some parts of Africa, they are likely to ask you if you want monkey soup. Not only may you have to eat monkey, but you will have to eat snake too. Could you do that if it were necessary? If the natives live on these things, we can live on them too.

Perhaps you would be interested in knowing something about their marriage customs. Some of them marry as the American or English people do. Many do not marry that way. A girl is usually sold to her husband. If she is an extra fine girl, he will have to pay four milk cows for her. If she is not such an attractive girl, he can perhaps buy her for a cow and a goat. Sometimes a boy and girl decide they want to marry and make known their wishes to the parents. The couple take hold of hands and the people form a circle around them. Presently those in the circle begin to beat the boy. They strike him over the head and in all parts of the body; but no matter how hard they beat him, he must hold on to that girl. He must not let her go no matter how hard and how fast the blows come. When they have beaten him to their satisfaction, the couple is then married.

These people need God. They want God and it is our duty to take the gospel to them. When you make an appointment to preach to the African people, do not think you will have to wait for them to come. They will get to the place of meeting by the time you do. They will come hundreds of miles to hear the story of Jesus. In the last *Missionary Herald* published, I think it was, I read a piece of how the poor people met for three long

years twice a day in one place waiting for a missionary to come to them. Every morning and evening they kept meeting together but no missionary came, until nearly three years of patient waiting their hopes were realized. They had waited thirty moons. God help us to carry the truth to such a people.

N. S. Duncan, West Indies—

I am glad to have the privilege of speaking in the missionary meeting and acknowledging my call to the missionary work.

About seven years ago Bro. G. H. Pye lectured on the West Indies. I became very much interested, and God began to talk to me about going. It was a question whether it was wisdom to take my family; so after much prayer I decided to go without my family. I went and felt God's approval on my going. While there I learned to love those dear people. In a few months I returned, thinking that perhaps some day God would be pleased for me to return with my family.

Brother Pye stayed by the work for some time, but his health began to fail, so he came back, and the saints were left like sheep without a shepherd. My heart would go out for them and often I would pray for them. After they were left alone for a year or so they kept pleading so pitifully for some one to come to their rescue. I took another trip alone and stayed with them about six months. God blessed me and I learned to love them more than ever. They begged me to send for my family and look after the work there. I told them that I could not say as to that. They said they had got it from God that some day I would locate in the West Indies. I told them if God ever made it clear to me to come and take up the work there I would do so.

About three years ago at the camp-meeting God began to burden my heart about going, and it was announced

from the pulpit that I was going and would take my family. Wife and I went away from the camp-meeting fully intending to go. I surely intended to go as much as Abraham intended to slay his son. We began to make preparations. Of course some pointed out some very dark pictures to us and Satan did his part in trying to discourage us and make us think that we would suffer if we went. Then I would think of the scripture where Paul said he that provides not for his family has denied the faith and is worse than an infidel. I listened to these things and finally decided not to go. I made excuses by saying there is plenty of work to do in this country, without going so far.

I kept on excusing myself; but the call did not leave me. When I would read the news from the missionary field and hear missionary songs it would pull down on the cords of my heart. My wife would say, "Husband, I feel God wants us to go, and if we make excuses I am afraid something will happen to us." Sometimes when I would hear a missionary song sung I would feel like falling at the feet of the ministry, and asking them to pray for me that I might be more willing to go.

Thank God, after a long struggle I have gotten to the point where I am willing to go. So when the way opens, I shall take my family and say farewell to my native home, for I feel God wants us to go. I fall a servant at the feet of my dear brethren. I want the prayers of all the saints of God. I am confident that the missionary makes the greatest sacrifice of any one, but I believe the greater the sacrifice the greater the reward will be in glory. I assure you I will be loyal to God and to my calling and will do clean work for God. Now I ask your prayers that God will direct in all things, and make his grace sufficient at all times and under all circumstances.

F. O. Fuerholzer, Central Africa—

Since I have done missionary work in Southern Mexico and South America I was called on to tell of my experience as a missionary, but as the time is short and I have only five minutes, I wish to speak about my call for Africa. Brother Oden just spoke something about Africa. About two and one-half years of my life have been spent there as an army officer, where I had been fighting the savages, but now I feel called to go back not to bring war, but to take the gospel of peace and purity. In the *Trumpet* I read of a call for a missionary to Africa, and I felt that my call had come. I am young in the light, but I want to get prepared and be sent out as a good worker for the Lord. I want your prayers that my life may be given for Africa.

I used to be a lieutenant in the German cavalry. In the year 1897, a call came in the barracks from the Major for two volunteer officers to embark immediately for Africa. Even as a boy, my heart was interested in that continent. On the 10th day of November of the year '97 I left for Kamerun. Victoria was the point of destination. I had 285 colored troops with me which we brought from Monrovia. After three days we marched into the interior to Buea, where our first fortification was located. There was also a mission station there, but the missionaries had to flee when the white factorymen and plantation owners had been killed by the savages. I established order, called for the chiefs to come and report in supplication to the German flag, or be annihilated, which some of the tribes later had to be.

Those poor heathen are ridden by the superstitions of the medicine men. They are continually in war one with another, killing and making slaves, and know nothing of that brotherly love which Christ has taught us. Do you not think it is time for the church of God to go there where Catholic and sectarian missionaries have

been for the last twenty-five years? Do you not think it is time for the saints of God to follow the command: "Go ye into all the world and preach the gospel"? Thank God, I know the saints now. I have thrown my lot in with them and I for one am called and willing to go there and break the bread of life to those poor hungry heathen.

When I think back to the time that I spent at the Catholic Mission in Bonjongo, when I used to be a Catholic myself, how the 2,500 children and young women and young men went to school there daily, how eagerly they drank in the Catholic superstitions and idol worship; I am pledged to go there as fast as possible to bring them the gospel light. May you saints of God, pray to this end. Pray that I may be real useful and humble, that my labor may be successful for God's own church; and I hope then to come back some time and meet you again here at a missionary meeting and tell you of some glorious results and of the increase God was willing to give to us.

Alexander F. Trad, Syria—

I want to tell you that the Lord is working wonderfully among the people in Syria. Remember that you have brothers and sisters there. Sister Hittle and Brother and Sister Smith are there and the Lord is blessing them wonderfully helping my sister in the school. The Lord is also using some of the children to his glory. I got a letter a few weeks ago from my sister telling how the Lord used a little girl about ten years old to be the means of her mother's salvation and healing. Her mother was insane and the doctors could not help her any more. The girl was converted in my sister's school. She knelt beside the bedside of her mother and prayed. My sister was also sitting near. The Lord made the mother much better. The Lord is making her a missionary among others also.

I have heard about you, and I praise the Lord for the privilege of being among you. I praise the Lord for his salvation, for his power to heal, and his power to save. I praise the Lord because I found him five years ago. I felt I was the worst fellow ever found on the earth and I could not imagine that God could ever save such a man as I; but I praise the Lord that he has saved me and kept me. It is a glorious thing to be in the Lord's hands. Wherever you are, in Africa or China, there will be heaven for you. I praise the Lord because I am his and he is mine, for the peace and happiness I feel. I find more enjoyment every minute of my life than in all the time I passed with the devil.

Syria needs your prayers. It is not necessary for every one of you workers to go there, but for all of you to kneel down and ask God to send some one there. Syria is in need of missionaries. We always praise God when we can labor among the missionaries; and you pray that God will send missionaries. Do not forget Syria. Pray for me that the Lord will keep me and use me wherever I can do his will.

The Ruin of Sin and Disobedience.

In the Auditorium, Friday evening, June 13, by N. S. Duncan.

I will read from Ezek. 18:30-32: "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

I want to call your attention to the thirtieth verse—"Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." I want to show you the effect of sin and disobedience. I pray God to bless his word to the good of every soul here.

We can judge what God will do in the future by what he has done in the past. God never has set his approval on sin and disobedience. When Adam and Eve disobeyed God's law, they had to suffer the penalty and were compelled to leave the Garden of Eden. More than that, their sin brought a curse on all the human family.

Sin is a very bad thing indeed. Its ruining, blasting effect can be seen wherever we go. People say, "You people have so much to say about sin." That is just what is the matter with this world—sin and disobedience. Now, if there were no way out of sin, the picture would look exceedingly dark, but, thank God! there is a way out. I shall not take time to read all the passages of Scripture that I shall refer to tonight, but will quote several concerning men who disobeyed God, and see what became of them.

When our foreparents, Adam and Eve, disobeyed God, they had to leave the garden of Eden. I do not believe

he loves his people today a bit better than he loved them then. If God would not allow them to stay in his garden and disobey him, he will not allow us to remain in his kingdom, or church, and sin against him. We find that he not only put a curse upon the man and the woman, but he also put a curse on the earth, saying that it should bring forth thorns and thistles. In the days of Noah thousands of people were buried in a liquid grave, all on account of disobedience and rebellion against God. When we remember these things, we are reminded of what sin and disobedience has done.

It is fatal to disobey God, yet men will do so. There are contagious diseases in this world that men are afraid of, but sin is the worst disease that the universe has ever known. Sin is the most expensive thing in the universe; nothing else can cost so much, yet men will go into sin with their eyes wide open.

While God is a God of love, he is also a God of severity. He will be faithful to fulfil his promises to his children, and he is just as sure to fulfil his threats and pour out his wrath on the disobedient. If God would allow men to disobey him, and not punish them, it would cast reflection on him who made the law and leave the impression that he was a weak-minded being and that his laws were not good. Sinner, you had better repent and turn from all of your transgressions, so iniquity will not be your ruin. Sinner friend, that means *you;* iniquity will be your ruin if you do not repent. So many say, "I expect to repent some day." Perhaps you have come to this meeting with the expectation of getting saved; you have paid your car-fare and have come for miles, but the enemy is trying to get you to put it off. If you do not watch, you will go away unsaved and your poor soul may be lost, lost in eternity's night. I pray God to awaken you to see this.

Jesus of Nazareth has been passing by. When he was

on his way to Jericho, and the blind man heard him and the multitude passing by, he asked, "What does this mean?" Somebody answered, "Jesus of Nazareth is passing by." Then the blind man cried, "Son of David, have mercy on me." There was something in his voice that appealed to the heart of Jesus, and he stopped. Jesus' heart beat in compassion for him, and he commanded them to bring him to him. Then casting away his garment, the blind man rose and came to Jesus. "Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I may receive my sight." It was a good thing he called on him then, for Jesus went on his way to Jericho and never passed that way any more. It was his time to get healed. Sinner, Jesus has been passing this way and knocking at your heart so that you could not keep the tears from your eyes. He has stopped for a few days and has been calling men to him; many have cast aside their sins and have come to him. That is the thing you had better do; if you do not, sin will ruin you forever.

It is an evident fact that sin must be destroyed, or it will destroy you. Oh, think of the millions of lovely homes that sin has destroyed! Think of the sad hearts it has made! Think of the many bitter tears that have been shed on account of sin! See the millions of dollars that have been spent for courthouses, jails, insane asylums, and thousand of other things, all on the account of sin! Shall we hold our peace and keep still? Never! It looks to me as though it is time that every man and woman, boy and girl, were lifting their voices against sin. It has cursed our nation. Yet we have men who will stand behind the sacred desk and plead for sin. Shame, shame on such men! If you could only go to the gate of hell tonight, you would hear lost souls weeping and wailing; and if they could have a conversation

with the preacher that pleads for sin, they would say, "Oh! don't plead for sin, for that is the very thing that has ruined us." On the other hand, if you could go to the gate of heaven and talk with the redeemed, they would say, "Do not live in sin, for this place is too pure, too holy, for sin to enter." Then I repeat, Sin must be destroyed, or it will some day destroy you.

God has made ample provision for you to get rid of sin, if you will take his way; but you can continue to sin against God until, by and by the Spirit of God will leave you, the door of mercy will be closed, and your heart will be so hardened that the gospel will have no effect upon you. Perhaps when Noah was building the ark, some passed around and took notice of him and asked him what he was building and why. No doubt, they said that he was crazy. Maybe others who may have believed him to some extent, got off and talked to each other and said: "Perhaps that old man is right. There may come just such a flood as he says will come. Perhaps we had better get up a little closer to the ark than we are, for you see we are away out here in the hills several miles, and if there was to be such a flood as he says there will be, we would be sure to drown. Let us get within a few rods of the ark anyway." So they got up where they could see the old man work. After a while he and his family went in and God closed the door. It began to rain; the rivers began to swell; then the banks overflowed and the hills were all covered; and, behold, those so near the ark were no better off than those miles away. If they had got close enough to touch the ark, it would have done no good. The only individuals that were saved were the ones in the ark. The ones on the outside were lost.

So it is today. People hear about hell and damnation and the awful day of judgment, and think, "Maybe there is such a thing as this old world's going to be burned up

as Peter foretold. Perhaps we had better prune off some of our big sins and reform to some extent." But after a while death comes and calls them into eternity. And what then? They will be no better off than the man that went on in open rebellion against God. It is not the man who is near Christ that will be saved, but the man who is in Christ. You must be in Christ. Simply getting near by and becoming a moral man will never save you. You must do as Isaiah has said, "Let the wicked forsake his ways." Quit the business of sin, or iniquity will be your ruin.

"Well," says one, "I have repented to some extent; I have given up my big sins." God can not put his approval upon you until you have given up all sin. I heard of a man who was digging a well; they windlassed the earth out by a rope and a tub. One evening when the well was several feet deep, the man in the well wanted to come up; so he filled his tub as usual, put in his pick and shovel and the rest of his tools, then got in himself, and asked the man on top of the ground to windlass him up. But the man said, "Why, man, what is the trouble? I can't draw you up; the tub must be fast." "No, it is not fast," was the answer. "Then what makes it so heavy?" "Oh, I am trying to bring all of my tools and a tub of dirt along." The man on top said, "I can't begin to bring all of that load at once. I will have to let you stay unless you unload some of these things." That is the way with the sinner. He is in the well of sin; some sins he can easily give up, but others he holds tenaciously to, and wants God to windlass him out. Some people want to bring their old pipes and some tobacco with them, and they begin to pray, but they can not get relief. The reason is that they have not given up all. The Lord will just let them stay until they get sick of sin and give up the whole business.

If you begin to think that you are something and that

God would be a great loser if he were to pass you by, you are mistaken. You must see your unworthy, lost condition. A man under conviction sees himself lost on the way to hell. I did not have to get sanctified in order to stop sinning, neither did I have to get justified, but conviction enabled me to go out of the business of sin. The man under conviction will gladly quit his sins just as he would drop a hot iron. You do not have to beg him to let go. And instead of thinking he is a very good man, he will feel that there are better souls in hell than he is. I like to see people get under old-time conviction, so that when they come to the altar they will begin to weep and beg for mercy to get rid of sin, so iniquity will not be their ruin.

In the 18th and 19th chapters of Genesis we read about the city of Sodom, a very valuable city. An immense amount of energy had been expended to erect all those buildings, and the people might have thought that God was too loving and too good to destroy their city; but we find that on account of sin and disobedience the city was burned to ashes. The Lord rained upon Sodom and Gomorrah fire and brimstone. God told Lot to escape for his life and not to look back. Lot's wife looked back, and she became a pillar of salt, all because she disobeyed God.

God once sent an old prophet to the city of Bethel to deliver a message, charging him not to eat bread nor drink water while in that place. The prophet went down, delivered his message, and started back home, but becoming somewhat fatigued, he stopped to rest under an oak-tree. Here a lying, deceiving prophet from Bethel came up and said, "Art thou the man of God that camest from Judah?" And he said, "I am." Then the prophet of Bethel invited the prophet of Judah to return home with him and eat bread. But the prophet of Judah refused, saying that the Lord had forbidden him to eat or drink

in Bethel. Then the prophet of Bethel said that he also was a prophet and that an angel had sent him to bring the other prophet back and refresh him. So he influenced him to return. Poor man! he lost sight of what God showed him at first. While they were eating the old prophet of Bethel said, "Thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee. Thy carcass shall not come unto the sepulcher of thy fathers." And so he was destroyed by a lion as he returned, all because of sin and disobedience. The poor man had better not lost sight of what God showed him at the first. If he had stayed by that, he would not have got into trouble.

Jonah got into deep trouble and very nearly caused a ship and its crew to be buried at sea, all because he disobeyed God. All of these examples show us how God looks at sin.

While king Nebuchadnezzar walked in the palace of the kingdom Babylon one day, he said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Oh, see the exalted spirit in the man! While the word was in his mouth, there fell a voice from heaven saying, that his kingdom was departed from him, and that he should be driven from men, and should dwell with the beast of the field and eat grass as the oxen. And so he did. His body was wet with the dew of heaven till his hair had grown like eagles' feathers, and his nails like bird's claws. See what a curse fell on that king, all because of sin!

Some one says, "I don't intend to live in sin very long; that is, I don't intend to stay in it long enough for it to ruin me." The most wicked man that ever lived perhaps did not intend to die in sin, but alas! he did. Sinner, remember that the way of sin is a broad, dark, slippery way. A man in a dark, slippery way does

not intend to slip, but he slips and falls just the same. Go to the prisons and penitentiaries of our cities and take a look behind the bars at those pale-faced men. Ask them how long they have been in that house of bondage. One says, "Twenty years." "How did it happen that you were put in prison?" Tears begin to flow down his face as he answers, "I did not intend to come to this place, but one day I flew into a fit of passion and violated the law and had to suffer the penalty."

I would to God that I could make you see and feel what an awful thing it is to sin against God! Remember, if you do not get forgiveness you will have to suffer through the ceaseless ages of eternity. Every day that rolls over your head brings you closer to the final reckoning-day.

The Church of God.

In the Auditorium, Saturday morning, June 14, by W. F. Chapel.

I call your attention to the 32d verse of the 5th chapter of Ephesians: "This is a great mystery: but I speak concerning Christ and the church." Many of us have thought a great deal on this subject. It is not a new one to us; and yet in camp-meetings like this, and in other places, it may be that there are many people who have not as yet discerned the real body of Christ as it is set forth in the Word of the Lord. There was a time when I did not see clearly the one body of Christ, the church of the living God. If you will allow me to tell you just a few words about it here, it will give you some idea of the importance of setting forth the real truth of God on this subject.

PROVIDENTIAL LEADINGS.

Some years ago I was a Baptist preacher. I was pastor of four congregations when I first heard the doctrine of sanctification. At that time I had never considered the subject of sanctification. Of course, I had read something about it in the Word of God, but we had been so traditionized and taught that this was an experience for folks in heaven, that we did not think much about it for folks on earth; consequently we never gave it consideration.

As I started to say, at this time I had sold my home in North Carolina and started to locate in Kentucky, and I was fully intending to set up my kind of Baptist church in that country. On my way to the new place, however, God put his providential hand upon me. It was my happy lot to drop into a meeting where there was a man preaching the doctrine of sanctification subsequent to justification. Soon after this I saw that it

was my privilege to obtain the experience of entire sanctification. I went out to preach it, thinking that everybody that had salvation would want the experience. I went boldly to set it forth before my people, the Baptists. I was soon pronounced a heretic and was soon excommunicated from that society for preaching the truth.

Of course, I did not know just what to do. The Methodist people said to me, "You come over with us; we believe in holiness." I did not know what to do. I wanted the place in this world where I could do the most good. But I did not join the M. E's. I wanted to be of the most use possible. So when I came to the State where I now live I met with some people who had been excommunicated from the Methodist church. There were quite a number of folks that did not know what to do; so we arranged to get together and form ourselves into some organization or holiness band.

We met one Sunday morning on which I was to deliver some kind of discourse that would be effectual. We had been praying, seeking God, and studying his Word. I said, "Lord, we have been confused and tangled up, we want some truth on this subject. We want to do the right thing. As I was pouring over the eternal truth of God, I began to see that there was no place for human structure in the church of God. Everything seemed to point me to the body of Christ, the church, to the fact that we are all baptized by the one Spirit into this body. That Sunday morning God brought before me the church of God—the one body. I delivered the message and went home. No one said anything about organizing, because we realized where we were. We were already organized by Christ, the divine Organizer.

THE CHURCH IS SUBSTANTIALLY BUILT.

In Matt. 16: 18 we read that Christ said, "Upon this rock I will build my church; and the gates of hell shall

not prevail against it." That has been an encouragement to me. When the devil would bring in different things that would try to hinder the cause of God, that text would be one consolation. "The gates of hell shall not prevail against it."

There were different opinions about Christ. Some thought he was Elijah, some John the Baptist, some a great prophet. Jesus said to the disciples, "Whom do ye say that I am?" Peter boldly answered, "Thou art the Christ, the Son of the living God." Then he gave Peter to understand that he had rightfully said it, and that the gates of hell shall not prevail against his church. We understand then that Jesus built the church, it is his building. In another sense she is also his bride. Christ's mission to this world was to purchase a bride for himself. The church is the bride of Christ and is composed of all the saved in heaven and in earth.

GOD ADDS THE MEMBERS.

In Acts 2:41-47 we read, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common: and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

The people had been regenerated by the Spirit of God, and Christ had commanded them to assemble in Jerusa-

lem and to tarry for the baptism of the Holy Spirit. Upon that memorable occasion when God poured out the Holy Spirit upon them they got bold to tell others about it; and while Peter was preaching, people began to consider the matter and got under conviction, like they will today when we are under the anointing and are baptized with power from on high. People get under conviction when the minister has the power of the Holy Ghost upon him. Peter preached to them. They were convicted, and they cried out and said, "Men and brethren, what shall we do?" And Peter told them to repent and be baptized for the remission of sins and they should receive the gift of the Holy Ghost. The people that were saved were together. They were not yet divided and sub-divided. They had all things common. In the 47th verse he said they were praising God. That is the consequence of unity. When the people of God are together they naturally praise the Lord.

The Bible says that the Lord added to the church such as should be saved. That is the Lord's business. Some folks get an idea that unless we are divided up in the creeds of men, we are a kind of wanderers, without any resting place. They do not seem to understand the fact that the church of God existed hundreds of years before any man-made institutions. Many of them are sincere, as you and I were. They think we are making an awful mistake in coming out of the church, as they call it. We need to be loving and kind to them. God forbid that we should ever get harsh with them. They do not understand that when a man is born of the Spirit of God he is a child of God, and is born into the church of the living God. They think the church is a kind of human mansion to be opened by man. I am glad the Lord does the adding to his church. Whom does he add to it? Such as get saved. Those are the only people that the Lord does add—such as are being saved from

sin. He does not add any sinners to his church. There may be some among the congregation professing, but they are not in the real church. I pray God to help us to see this. Jesus built the church. It is his business to add to it, and I am willing to let him do it. What I want today is to get people added to the church. We must try to get people into the church and not try to get them into something else; but try to get them saved and redeemed, and that puts them into the church.

In Heb. 8: 2 the apostle Paul describes the sanctuary, of the which the church of God is the anti-type. "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." The Lord pitched the church. Men have been so traditionized as to take it into their own hands to organize the church. They are away behind the times because Jesus did that. The sooner you find this out the better it will be for you.

Now since there is a church we understand there must be some way of induction into it. Jesus, at one time, talking about this church, represented it as a sheepfold, himself as the great Chief Shepherd, and his followers the sheep of the fold. I am glad the Lord used that term. Sheep are real innocent creatures. In John 10: 9 he goes on to say that hirelings are not the shepherds; that they would flee when they saw the wolf coming. He tells us he is the true shepherd. "All that ever came before me," said he, "are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved." You believe that is the way? After I found that out, man-made doors never troubled me. I could take the roadside for my pulpit; I could take a stump and preach to men and women. After I learned that it was out of the power of human strength to close the door of the real church against me, that gave me a great deal of consolation. Some people are always bothered on that line. One man

I remember in Tennessee, said, "They are going to turn me out of the church," and he was losing sleep over it. Jesus Christ is the door, so you need not get bothered about getting turned out of the true church. After I found that out I did not have trouble any more about folks turning me out. I am glad I am in the church of God, and that I got in through Jesus the door, which door man can not close. "Behold, I have set before thee an open door, and no man can shut it." Rev. 3:8. If you do not get in through Christ, the living door, into the church of God, some day that door will be shut and you will be left outside. Though you may belong to human institutions, you will never find satisfaction until you get into the real kingdom of Jesus Christ; but when you get in, then you are satisfied.

THE CHURCH IS PURE.

The real church of God today is a spotless church. If you can get to see that today, perhaps it will banish from your mind a great many difficulties. I want you to look into the Bible this morning and view it as it is. The wife of Christ is pure; she is holy; she is spotless and undefiled. The Word of God sets it forth that way. Sectarian religious organizations are mixed up with the evils of this world, and carry on their business in a worldly way. They can not represent the church of God, because God's church is pure and spotless.

In Eph. 5:25 we read, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." There are a great many man-made churches that do not believe in sanctification. Look here, that denies the very mission of Jesus for the church. Are you sanctified this morning? Have you got the blessing? I can't preach on sanctification now, but I pray God to make you hungry for it.

Jesus not only prayed for lost sinners, and people bowing around the cross and saying, "Hail, King of the Jews"; but he prayed for believers that they might be sanctified and cleansed, that he might present them to himself a glorious church. His church today is a glorious church, without spot or wrinkle, or any such thing; it is holy and without blemish. That is the way God has placed the church in this world.

In Songs of Sol. 4:7, Solomon sang in that wonderful hymn about the church of Jesus. He said, "Thou art all fair, my love; there is no spot in thee." Praise God for a spotless and pure church! It does my soul good to think about it. Man-made churches have so apostatized from their own principles of truth they used to hold sacred that they have gone into the cook-stove business to carry on their affairs. But the church of God does not have to do that. She does not need any church festivals nor fairs. The man-made institutions today called churches are so destitute of the principles of the church of God that they carry on their business entirely through human machinery, and in such a way that God can not approve of them. May God help us to see that they are not the church of God. Now do not get scared if you are in the church of God and have not seen this truth, but shout the victory and assert your freedom from all these worldly things. God's pure spotless church is still in existence today, and will continue to stand until Jesus comes.

In 1 John 3:1 we read, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." God's church is separated from this world with all of its evil ways. The devil and the people that love this world have been against Christ and his church from the earliest dawn of its existence until now. God wants to keep us so

separated from this old world that we will not be contaminated with any of its evils. The world knows us not, because it knew him not. "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The world knew him not. John 17 says, "They are not of the world." I want to say that a person who is saved and sanctified is dead to this old world, so dead that it has not any charm for him. God bless your soul, the fairs and festivals and shows and operas have no charm for us. We do not have to hold ourselves so that we will not go, because we are dead to these things. We have gotten out of the world. If we are the people of God, we are not of this world. Sister, that dress that looks more like a meal-sack than a dress will not have any charm for you. God help us to know that we are not of this world, even as Christ is not of this world. Somebody says, "You are going to accuse me." Not if you have salvation, for you are going to rejoice in the truth. I praise God for the truth. There is nothing like it.

A man one time stood and looked on the saints. Tears were running down his face. He was a poor hard-hearted sinner, and he was weeping and trembling. He said, "That is the most beautiful sight that I ever beheld." He saw a company of people neatly and nicely dressed, respectable and clean, and they were falling on each other's necks and kissing each other good-by. He said, "I never saw that before." I want to tell you that there is nothing that can excel the real church of God.

May God help us to see that there is nothing more beautifully arrayed in this world than the church of God, adorned with a meek and quiet spirit, not with the outward adornment of this old world. I am going to stay in the middle of the road. There is danger of the peo-

ple compromising and becoming spotted with the fads and fashions of this world until they have a name to live but are dead. God help us to keep filled with the Spirit of God and we will always be a pure church. "Every man that hath this hope in him purifieth himself even as he is pure." 1 John 3:3. God bless your soul, that will make a clean church. Jesus is pure. The church is pure. Are you not glad of it? Her very raiment is represented as pure. She is arrayed in linen, clean and white; for the clean linen is the righteousness of the saints.

CHRIST IS THE HEAD.

Jesus is the head of the church. Somebody says, "Oh, the pope is the head." That is getting the thing backwards. Can I prove that? I think I can. That is recorded in Col. 1:18, "And he is the head of the body, the church." Christ being the head, what we need to do, is to be submissive to him. If we are guided by him, we are guided aright. We know folks who have made the mistake of not being willing for the head to govern the body. He is the head of the body. We want the head to govern the body. And whenever the head governs the body, we work in harmony, and if we go according to the head, we will go right. We are bound to do that. Even though there are many members, they will all have to go together according to the dictation of the head. In Colossians we find this text: "And he [Christ] is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." But he does not have the preeminence in the human structures of today. What is the church of God? It is the body of Christ. Eph. 1:22. What is it composed of? It is composed of saved men and women. Certainly it is. How many of the saved men and women of the world make up the body of

Christ? All of them. Eph. 4:4. How many bodies would that make? There is just one head to govern one body, and the one body is the church, and Christ himself is the living head of that church. Eph. 4:15. Jesus has nothing to do with church festivities. Christ has the preeminence. He is the head of the body, the church, and he is not in partnership with the devil, to run church business.

I want to notice again that he will have the preeminence. In Col. 1:23-24: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." That is it. It is the body of Christ.

In the 12th chapter of 1 Corinthians, we read, "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit." Thank God, brethren and sisters, all different nations and kindred, whether we be Jews or Gentiles, bond or free, have all been made to drink into one Spirit. Everybody that belongs to the church of God is baptized into it by the same Spirit, and everybody that has been baptized with the Spirit, is baptized into that one church. That ought to keep the church from getting divided. How many spirits? One Spirit. The Word says in the 4th chapter of Ephesians that there is one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." Thank God today that it is just that way! We are baptized into the one body. This one body is the church of God. The Lord named it that.

I remember when I first went to our home town to get the ticket agent to sign up my blank to get rates over the railroad. On that blank it said, "What denomination do you belong to?" I put it, "The church of God." The agent looked at it in astonishment and said, "I never heard of that church." I tell you, people need to read the Bible. It is a sad thought that men can be so traditionized that they never see the church of God. Is it not a sad thing today that the traditions of men have so hid away this wonderful truth from the eyes of mankind until they do not know there is such a thing? This is a wonderful subject. It would take hours to get through with it. I can only touch the subject briefly this morning.

THE NAME AND THE RECORD.

Isaiah said the Lord named the church. We ought to be satisfied with the name the Lord gave it—the church of God. I pray God to help us to be satisfied with his church and not look for anything better. This is the best thing I have found. I am not looking for anything else. Somebody said, "But you folks have a kind of a loose arrangement; you don't keep anybody's names: you can't tell who are your members." There is a lot of truth in that, but we do know that Jesus has a class book and he keeps the names and knows who are his members. We are often asked, "Where are the names of your members kept?" Our names are written in heaven. The Lord has a class book in which he keeps the names of his children. I am glad he did not leave me the job of keeping the books. I would have made a failure of it. The Lord does not make any mistake. He knows whom he has pardoned. They accepted Jesus Christ. The recording angel put their names down. After a while he will call our names and give us the glorious inheritance with the saints on high because

our names are written in heaven. The Lord admits to those mansions only those whose names can be found in the Lamb's book of life.

You are going to come to the judgment some day and there is a book going to be opened. Say, when you stand there before God and he opens this book, will you find a clear record? Suppose your record is all stained with sin. Beside your name you read, "Adultery." You can not enter in. If your record reads that way when you stand before the judgment, what will be the sentence? "Step to the left there." Again, beside your name you see "Malice." You knew it was there. You remember that your heart was full of it down here. There will be no mistake about the book up yonder. People will have to bow their heads and be speechless. It behooves us then to keep our record clear. Perhaps "Hatred" stands by the side of your name. That will shut you out of heaven. There stands that little word "Variance," enough to shut you out of heaven. I pray God to help you to see. Or opposite your name you may see written, "Covetousness." Somebody says, "Be careful." I am going to be careful to preach the Word of God. Sin will shut you out of heaven. The church of God is free from covetousness, and if you find that beside your name, you will go with the nations that forget God. Another record may read, "Wrath." You will remember how you got mad. Ah, you must get rid of anger. There stands that word, "Pride." May God help you to see that this is a sin. It is the most common sin today, and it is standing against hundreds and thousands of people.

When we stand before God and the books are opened, we want sin out of the way. If our record is clean, none of these things standing against us, then we shall hear these words: "Come, ye blessed of my Father." We shall not have to drop our heads and stand speechless, but we shall shout the victory because we shall have

the crown. Only those that are saved from sin can enter heaven. Some can not understand the people of God. God's people are peculiar. Salvation is a mystery to the world but we have learned the mystery. It is revealed to the people of God.

Some day God will drop the vail of immortality and let us swing away from this world to the glory world, where we can unite with that portion of the family of God on the other side. That will be a great day. I expect to see each saint of God that has ever trod this earth, not only the company that lives in this evening time, but those who have lived during the ages of the past. We shall hear them tell the story of God's dealings with them.

God bless you, brethren, live faithful. I pray God that he will so illumine our hearts on this subject that we shall individually keep ourselves in the attitude in which we can be an example to this world. God's church is a beautiful church and a powerful church. The prophet described it as fair as the moon, clear as the sun, and terrible as an army with banners. May God help us to keep it that way. The devil must retreat before this army of saints; the powers of hell must fall. They can not stand God's eternal truth. The creeds of men must fall to demerit. Then as we go to our fields of labor, let us remember we belong to one common family and that Christ is our great head.

Ordinance of Feet-Washing.

In the Auditorium, Saturday afternoon, June 14, by N. S. Duncan.

As my time is very much limited I do not feel that I can give this subject justice. Nevertheless, I shall say a few things before we proceed to observe this divine ordinance. We shall begin reading in Ezek. 45: "And if they be ashamed of all that they have done, show them the form of the house, and fashion thereof, . . . and all the forms thereof, and all the ordinances thereof: . . . that they may keep the whole form thereof and do them." This is part of the eleventh verse.

If we are not very careful in our ministry we shall get the idea that the people understand these things so well that it is not necessary to say very much about them, and the first thing we know we shall have a host of saints observing this ordinance, not knowing just why they do so. You ask them why they observe these things, and they will say, "I don't know, only I know it is the custom of the saints to practice them, and I do because they do." We as ministers must remember that the older ones that have heard these things for years and have clearly understood them, will soon pass away; and the younger ones who are just coming into the light will take our places. It is good to keep these doctrinal points before the people.

In Matt. 4:4. Jesus said, "Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God." Feet-washing is an ordinance that Jesus Christ instituted; so if we were to leave out feet-washing we would not be living by *every word* that proceeded out of his mouth. Again we read in St. John 12:48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Now

if we are going to be judged by God's word in the last day, we had better obey it all or we will be weighed in the balances and found wanting.

In the last commission Jesus gave he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world." He commanded them to teach the *observing* of all things he had commanded. Observe means to keep, to comply with, to practise. So when we get down and wash our brother's feet, we are complying with or observing just what Jesus said to do.

One reason some have for not obeying this command—they say it is a Jewish custom. They ask questions like this: Is feet-washing an ordinance? We say yes. Then is not communion an ordinance? Yes. And baptism? Yes. Well, now, let us read Col. 2:14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." They say, "Don't you see the ordinances were nailed to the cross?" But remember, it was the Jewish ordinances that were nailed to the cross, and it is an evident fact that it was not a New Testament ordinance that was nailed to the cross, as the ordinances of feet-washing and the Lord's Supper were established only a few hours before Jesus suffered on the cross and they had not yet had an opportunity to fulfil his command. If feet-washing had been an old Jewish custom Peter would have known all about what Jesus was going to do when he began to wash feet; but no, Jesus said, "What I do thou knowest not now; but thou shalt know hereafter." Some one asks, "Did not the Jews wash feet?" Yes; but not in the way Jesus was going at it. The custom was, when they

visited each other, to set a basin of water, and let the visitor wash his own feet.

Now let us turn to the 13th chapter of St. John and see how plain Jesus makes the ordinance of feet-washing. We shall begin reading in the 4th verse. "He riseth from supper, and laid aside his garments, and took a towl and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. * * * So after he had washed their feet, and taken his garments, and was set down again, he said unto them, Know ye what I have done unto you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

Now in these verses we have read, Jesus has used some very plain language, easy to be undertsood. It says he poured water into the basin and began to wash their feet. We all know what water is; for we use that every day, and we know what f-e-e-t are. Now he says to them, "Ye call me Master and Lord; and ye say well, for so I am. Now if I then your Lord and Master have washed your feet; ye also ought to wash one another's feet." The word "ought" is about as strong as any word

in the English language. It means duty-bound; obligation. Then the real meaning of the text is: If I, your Lord, have washed your feet (and he did) you, then, are duty-bound or under obligation to wash one another's feet. When Jesus says we ought to do a thing we had better do it, for we read where a man was bound with chains and cast out into outer darkness, all because he did not do what he ought to have done.

In the 15th verse Jesus says: "For I have given you an example, that you should do as I have done." An example is a copy, a model. So if we do as Jesus did we will have to wash literal feet, for Jesus did that. One preacher said, "If Jesus had said to do what he did then we would have thought that he meant to wash feet." Well, we could not do just exactly what Jesus did unless we would resurrect the twelve apostles and wash their feet; but thank God! we can do as he did—wash feet.

Some say it is just a lesson of humility. Well, if you have an unwillingness in your heart to obey this ordinance, it is an evident fact that you do not know your lesson very well. Suppose when you and I meet God at the judgment he begins to ask us some questions. First he begins on me and says, "Duncan, did you wash your brother's feet?" "Yes". "Why did you do that?" "Well, Lord, I read where thou saidst to live by every word, and I read where Jesus poured water into a basin and washed feet and said he gave us an example to follow. He further said that if he had washed feet, we ought to. Again, he said that we would be happy if we did. Now, Lord, that is why I have done so." I imagine that I can hear him say, "Thou good and faithful servant, enter into the joys of heaven. Then he turns to you and begins to ask you some things. He says, "Did you wash your brother's feet?" "No." "Did you ever read where I washed feet, and said you ought to

do as I had done?" "Well, yes." "Well, why did you not do it." "Well, I did not know you meant all you said, and our preacher said that it was not necessary to wash feet. He said to visit the sick and to take a widow woman a sack of flour, or put up the preacher's horse or black his shoes would take the place of feet-washing." "Ah! Thus have ye made the commandments of God of none effect by your tradition. Depart from me, for you have failed to do what you ought to have done."

I think I hear some one say, "I don't feel I am worthy to wash feet, and to take the communion." Well, I am afraid if you are not worthy to observe these things you are not good enough to pass into glory; but if you are a saved man, you are a fit subject to observe these ordinances.

Brethren, when you get down to wash your brother's feet you testify to him that you feel that you are his servant and prefer to sit at his feet. Ah! if we always feel like that, and have a spirit of humility, we shall never have any church trouble. Now as you observe these ordinances, do so with all of your soul, and expect God to open the windows of heaven and bless you as you obey this part of the Word. Do not allow the enemy to rob you of a blessing this afternoon.

Ordinance of the Lord's Supper.

In the Auditorium, Saturday afternoon, June 14, by J. N. Howard.

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." 1 Cor. 11:2. "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner he also took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. 11:23-28.

We ministers in the church of the living God rejoice over the fact that God did not lay upon us the responsibility of examining our brothers and sisters, but placed us on an equality with them, obligating us one and all to examine ourselves. Every one of us should examine himself and so eat of this bread and drink of this cup. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Verse 29.

As to who is worthy: every child of God, every brother and sister, is worthy. Some plead, I am not yet sanctified. You ought to be. I say you ought to be, because God has ordained that every one of you be sancti-

fied by a work subsequent to regeneration. Every man, woman, boy, or girl, who is justified, is a worthy subject to partake of this ordinance of God's house, instituted by the Lord Jesus Christ on the night before his betrayal. If you are a child of God, you are worthy to participate. He has commanded us that we eat of this bread, and drink of this cup; and we both prove our love to him and to each other by thus humbly obeying him.

I now read in 1 Cor. 10:16, 17. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" The teaching of the Roman Catholic clergy is that by the act of the priest in blessing the bread and wine, they are changed into the veritable blood and body of Christ. This doctrine they label "Transubstantiation." Are the elements transformed into the real body and blood of Christ by the ceremony of the minister? No, they are bread and wine before we bless them, and they are still bread and wine afterwards. Hear the inspired apostle: "The cup of blessing which we bless." Is it the real blood? No. "Is it not the *communion* of the blood of Christ?" "The bread which we break." Is it the real body? No. "Is it not the communion of the body of Christ?" Not the veritable blood and body, but the *communion* of the blood and body of Christ. By the fruit of the vine, is meant the grape juice, or unfermented wine.

Here we have a loaf of wholewheat bread as a good representation of the body of Christ. We look on it in its entirety. It represents to us the oneness of the people of God, the unity of the body of Christ. In the 17th verse we read, "For we being many are one bread, and one body: for we are all partakers of that one bread." Some translations render it "one loaf and one body."

Brethren and sisters, as we participate in this ordi-

nance, I pray God to help us to realize the solemnity of this occasion. Let us pray God to solemnize our hearts. Let us see to it that when we testify to each other and to those who are in our midst as on-lookers, that we are united, that we partake in such a way that we will stand acquitted before God. The Lord help us.

"One loaf," "one body." Thank God for the unity of his church. God help us to hold it in more sacredness than in the past. The two fundamental truths of the church of God are the unity and the purity of the people of God. The lateness of the hour will not permit me to prolong this talk.

The same night he took bread and break it and gave thanks. "O God, our heavenly Father, with our hearts solemnized in thy presence this evening, we invoke thy blessing upon us as we participate in this sacred ordinance. We pray that thou wilt duly solemnize our hearts. We pray thy blessing upon this bread, and upon each participant in this sacred ordinance. God grant that we may, as we partake of this bread, and drink of this cup, truthfully testify to the unity of the people of God. We ask thy blessing upon us and this emblem in Jesus' name. Amen."

In like manner he took the cup after supper and gave thanks. "Our heavenly Father, we praise thee for this sacred opportunity of partaking of this ordinance. We praise thee for the gift of thy dear Son. We thank thee, O God, for his shed blood that has washed us from our sins, and subsequently sanctified us. O God, we pray thy blessing upon the contents of this cup. We pray thy blessing upon us as we partake. Bless each brother and sister. May we testify truthfully that the blood of which this is an emblem, has cleansed us from all sin. We humbly ask it in Jesus' name. Amen."

Approved Unto God.

Address to Ministers in Chapel, Sunday morning, June 15, by J. N. Howard.

The thought is brought to my heart this morning that God has counted us worthy to commit to our trust the gospel of Jesus Christ. He has seen fit to lay his hand upon us as ambassadors for Christ. I feel that each one of us should realize the responsibility that rests upon us as ambassadors. "To us," said the apostle, "is the word of reconciliation committed." I want to quote a few texts of Scripture. First that text by the apostle to Timothy, a young minister, when he said, "Study to show thyself approved unto God." I wish to emphasize that before giving you the entire quotation. I would rather know this morning that God approved of me and have the censure of the whole world, than to have the sanction of the world and God's disapproval. If we are successful ministers of the New Testament, we must have God's approval upon the soul. We will be worse than a failure without it. And now, let us not forget that it is our duty to diligently, constantly apply ourselves to this matter, and pursue the course that God has marked out, so that we can have his approval upon us at all times.

"Study to show thyself approved unto God, a workman that needeth not be ashamed." Who is there of us this morning but, looking back on our ministerial labors of the past, can call to mind some things in which we actually felt that we needed to be examined? Now, your taking that position does not of necessity lower the standard of a gospel minister, but simply shows the humility of heart.

The apostle says further, "Rightly dividing the Word of truth." My heart has been specially burdened along this line in the past year or more. This responsibility

rests upon us: the necessity of being able, by grace and divine power, by that wisdom that comes from above, to rightly divide the Word of eternal truth. There is a text in Psalm 145 which says, "Thou givest them their meat in due season." The flock of God must be fed. God has ordained that at your hands and mine this food be dealt out to them, and it is necessary that you and I be so in touch with God and so acquainted with the Word of God, that we know what kind of food to deal out. If it is dealt out as God ordained it should be, the flock will thrive on it. They will increase and make progress in spirituality and in usefulness.

I want to say to you that there is a possibility of our becoming awakened to the fact that some of us are responsible for the lack of advancement and lack of increase of spirituality in the church of God because of our not properly dealing out the spiritual food that God has ordained we should. You remember Paul said, "Take heed to thyself." There are too many that have not taken sufficient heed to themselves, and have not put themselves in a position where they can be in harmony with those that labor with them.

Suppose some little idea of mine would arise between me and my brethren; shall I allow it to stop the work of the Lord in the salvation of souls? If we are not careful to take the proper amount of heed to ourselves, to our lives and our ministry, to our actions, our words, and our home deportment, we may wake up to the fact sooner or later that we have been a real hindrance to the work, instead of a help. God forbid that any of us should allow ourselves to drift into such a condition as that, and become a hindrance or menace, instead of a help in propogating the cause of God and encouraging our brothers and sisters as we should. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed

the church of God, which he hath purchased with his own blood." Acts 20:28. Oh, the responsibility that rests upon us: the duty we owe to ourselves, to God, to each other, and to the church of God in general, of "rightly dividing the Word of truth."

We should apply ourselves to prayerful and careful study of God's Word, looking to God for the wisdom and guidance of the Holy Spirit. Without such guidance, we are of no use. Beloved, we must look diligently to God for the right interpretation of his Word, so that when we feel the hand of God upon us to deliver a message, we will have enough wisdom from God to enable us to deliver it in such a way that the people will be benefited; and God will be glorified. There are things said in the Bible that God intended for sinners and for sinners only; and if we try, for lack of heavenly wisdom, to apply these things to our brethren and sisters in the Lord, we are not rightly dividing the Word of truth. There are certain things said in this sacred volume that are meant for justified men and women only, for people in Christ. If we try to feed them the meat of the Word of God instead of giving them the sincere milk, they will not get along as fast as God intends they should. You will have to pray. There are things said in the Bible that God has meant for sanctified men and women only and if we as ministers say that every newly converted person must be as well established as one who started thirty years ago, we are not rightly dividing the Word of truth. There is no wisdom in such statements. We ought to be sure that what we say is right, we ought to weigh our words well before we make them public, because there may be some weak brother or sister that will take what the minister says without giving it due application. If we say something that is not right, we are accountable to God for whatever harm it may do.

Paul, in writing to Timothy, said, "Be thou an example to the believers." If I were going to give you my idea of a New Testament minister, I would say that it is that man or woman who is an example to the believer in word, and in doctrine. There is not one of us, be he ever so strong spiritually, but what he has at least one weak point. God counts us just as strong in his estimation as we are at our weakest point. God wants us to search diligently to find our weak points, if we do not already know them, and then to doubly fortify these weak points.

Being an example is not a matter of having our own way. We enjoy the song, "God's way is best, I will not murmur, although the end I may not see." Let us find out what God's way is, and keep in continual remembrance that text found in Ephesians where it says, "Endeavoring to keep the unity of the Spirit in the bond of peace."

I remember a few instances in my Christian experience when I thought that my way was right, and had it, but to my surprise, I was not satisfied. After I had tried a long while to make myself feel satisfied and could not, I thought that a thorough investigation would be a good thing for me. By investigating, I found out why I was not satisfied. We ought to be sure that our way is right, and until it is right, we ought not to be satisfied with it.

Here is my brother. He is just as honest before God as I am; he lives as close in touch with God as I do; he can get something from God as soon as I can; and it looks equally as clear to him that his ideas are correct, as it looks to me that mine are correct. Now what shall we do? This text applies: "Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you." Phil. 2:15. Let every one treat others with the

respect due the brethren in the ministry, granting them the same courtesy that he desires extended to him. Then there will not be much chance for the devil to get in division.

In the Chapel, Sunday morning, June 15, by C. E. Orr. Following the sermon by J. N. Howard.

It has always been so very easy for me to see that my way was right, but it has not always been very easy for me to see that the other fellow was right. But I have learned some things, and one of them is this: that the other fellow is just as liable to be right as I. I think I have learned that.

I remember being in Tennessee a few years ago where a congregation was having trouble. It was the matter of a cow. One brother bought a cow, and it got in and divided the church at that place. I spoke to one sinner in the neighborhood about his salvation, and he said, "You don't need to talk to me about salvation; you get that cow out of the church before you talk to me about salvation." That is the way he expressed it. Many times since that I have said in preaching that it will take something bigger than a cow to separate me from my brethren, and now I am not going to let some other things a great deal smaller than a cow separate me from my brethren. I can not afford to do that.

And I have found out, too, that the church of God is too big for me to carry. Sometimes I would like to do that. I would just feel as if I had all the responsibility. When some things were not going just right, oh, it was hard to let them go and let God take care of them. I would try to have them go as I thought they should; but I have found out that the church of God is too big for me to carry, so I just have to submit it to God, and God is able to take care of it, even if it is not going just the

way that I think it ought to go. I believe that God will bring it out all right. That is just where I am standing, with love for all my brethren. It will take something more than I have seen yet to separate me from my brethren. When something has come up in the church that did not meet with my approval, I have thought, "It will go too far, but I guess I had better wait until that happens."

I have my heart and soul in the work of God and still have a love for this old-time truth, just as it was preached in the past. I believe I would rather see it that way, but I will be humble and by the grace of God, live right and not allow little things to separate me from my brethren. Let us have our hearts and our faith united and strive together for the work of the Lord. I believe this is God's reformation. Years ago I said that one might just as well stand by the ocean side and endeavor to keep back the tide as to try keeping back this reformation. So I am with you and desire your prayers that God will help me to be so humble that I shall be willing to submit my way at any time and let God have a chance to teach me his way.

The Gospel to All the World.

In the Auditorium, Sunday morning, June 15, by H. M. Riggle.

I call your attention to the 16th chapter of the Gospel by St. Mark, the 15th and 16th verses. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

This was the last solemn charge that Christ gave to his ministry before he left the world. This sweeping commission applied to all of God's ministry and to the church of God as a whole in all the ages of the world. Upon its being carried out hangs the eternal destiny of a lost world. It is my purpose this morning to give you a brief idea of the sweep of this wonderful commission, and the great responsibility resting upon us in carrying it out. If you will give me your close attention I am sure you will have a higher conception and a better comprehension of God's plan and work, and of the great reformation that is now sweeping over the earth in this evening time.

The spread of the gospel is not to be confined to one country or nation, but is universal. This commission is universal. "Go ye into *all the world* and preach the gospel to every creature." Matthew words it like this: "Go teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." The law, in the old dispensation was applicable only to one nation. It was binding upon the Jews as a nation. The Gentile nations were without the law. They had no privilege of the law, unless they came as proselytes among the Jews. But

the gospel of Christ is to all nations. It is intended to reach each nation under the sun because it is the only hope of salvation for a lost and ruined world. Hence, the importance of carrying its message to every nook and corner of the globe. It has pleased God through the foolishness of preaching to save them that believe, and without the preaching of the gospel no man will ever be saved. The gospel carries the tidings of salvation to lost men and women, and without it they are lost and ruined forever.

In presenting this subject, I will consider the following thoughts: First. The basis of this great universal charge. Second. The history and progress of Christianity in fulfilling the commission. Third. The work yet to be accomplished. Fourth. The signs of the times, and the Lord's leading and preparation for its accomplishment.

FOUNDATION OF THE COMMISSION.

This commission has underneath it a foundation that is deep and eternal. If we learn to understand the foundation upon which the commission was predicated, we shall get a better comprehension of the commission itself. There is first, a universal need. "All have sinned and come short of the glory of God"; and, since all have sinned, all are lost. The whole human family, all of Adam's race, are lost. I know it is hard for some people to comprehend that fact, but it is true. Since it is a fact that all have sinned, all are lost. From the benighted heathen to the most enlightened of the world today, all have sinned; all are lost.

Says one, "Do you mean to say the children are lost?" They would be if it were not for the atonement. There is one hope for them, and, thank God, they all have that hope. They are by nature the children of wrath, but through the merits of the atonement, being in a state of

innocence, they are saved. Jesus tasted death for every man. Some people have an idea that children do not need the atonement. Jesus gave himself a ransom for every man. That is, for all mankind, every son and daughter of Adam. Every child that dies in infancy is saved through the blood of Jesus Christ. I expect to join in with all the little children over in the glory world, and celebrate the praises of God, singing redemption's song. They will have washed their little robes and made them white in the same blood we have.

The need is universal. I will dwell in particular upon that part that applies to men and women after they come to the years of knowledge of good and evil. All the world is now on probation. Having transgressed the law of God, they are lost, and need to be saved. All men are under law to God, and they are conscious of it in their very being and nature. Something tells them there is a Maker, and his displeasure rests upon their souls because of sin. The need is universal. Nobody will deny that. Since the need is universal, the commission must be universal: "Go ye into all the world and preach the gospel to every creature."

The commission rests upon God's universal love. "God so loved the world, that he gave his Son." Do you know what that means? It means all humanity. He loved *the world*. God loved this lost world. He *so* loved it that he gave a commission to carry the message of salvation to as many as he loved, namely, "all the world"; yes, "every creature."

Connected with Gods' universal love, is his universal will. "Who will have all men to be saved." He gave himself a ransom for all. He is not willing that any should perish, but that all should come to repentance. Thank God, it is his will that all men be saved. God never willed the loss of any. The need is universal. His love reaches all. He loved the benighted heathen that

never heard the name of Jesus, as well as he loved you. It is his will that they be saved. If you are lost in hell, it will not be because God willed it so. As far as his will is concerned, he wills to have all men to be saved. He wants them to be saved. So we have, then, the universal need, the universal love, and the universal will.

All this moved God to make a universal provision, on which the commission also rests. "Jesus Christ tasted death for every man." He died not only for a few, but for all. "Christ died for all." Then all can be saved. Do you believe that? I do. I believe all can be saved, because a universal provision has been made, and on that provision rests the commission. All men can be saved because Jesus tasted death for every man. He paid the penalty for a lost world.

Since a universal provision has been made, we have a universal invitation. "Look unto me and be ye saved." How many? A few predestined, foreordained people whom God chooses of his own will, selected out from the rest to be saved? No, the invitation says, "Look unto me and be ye saved, all ye ends of the earth; for I am God, and there is none else." The invitation is universal. It is as universal as the need, as universal as God's love, God's will and God's provision. Not a single one excluded. Thank God for the invitation.

There is not only a universal invitation, but a universal command. In Acts 17:30 we read: "And the time of this ignorance God winked at; but now commandeth all men everywhere to repent." This is a universal command. He commands all men everywhere to repent. When the heathen comes in contact with the gospel, he must repent; and the enlightened likewise must repent or be lost.

The commission rests upon universal promises. We have seen that there is a universal need, a universal love, a universal will, a universal provision, a universal

invitation, and a universal command that all men repent and be saved. I am going to show you that God's promises are also universal, and upon these promises rests the commission. The gospel will be preached universally in all the inhabited earth. Now take that in its full sense. We are universalists in a Bible sense, but we are not universalists in the modern sense. We do not believe everybody will be universally saved, but the gospel will be preached in all the inhabited earth before the second coming of Jesus Christ. I want this to be an inspiration to the missionaries. You are simply paving the way for this stupendous work.

In Matt. 24:14, we read, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Before the end of the Christian dispensation, the gospel of the kingdom will be preached "in all the world" and to "all nations." In the American Standard Version we read: "In all the inhabited earth." When the gospel of the kingdom shall be preached in all the inhabited earth, to all nations, then shall the end come. Just as truly as Jesus spoke those words, it will come to pass. For the Word of God can not be broken.

Let me give you another text, in Rev. 14:6, and that text applies directly to the time in which we now live. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." I am glad God's preachers are taking a part in the fulfilling of the very truth contained in this scripture. The word "angel" here stands for the entire ministry of a certain time, and that time is after the downfall of spiritual Babylon. We are living in a time when this very ministry is spoken of. Listen where it is to go: "Unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." It

is going to reach every nation under the sun before the end comes. Says one, "I thought that would be in the millennium." No, it is before the end that this is going to take place. The end will come then; the end of probation, the end of salvation, the end of the world. There will be nothing beyond that, but the judgment and eternity.

Some say, "When is the millennium?" I have mine now. I am reigning now. "Well, but won't the devil be bound?" That is foolish. He is loosed, and we are reigning over him while he is loosed. The millennialists expect to reign over him when he is bound. We reign over the old fellow when he is loosed. Bless the Lord! We do not have to wait for the devil to be bound to reign over him. The Lord says, "I give you power over all the powers of the enemy." He falls prostrate at our feet. This takes place before the end.

Let me read another text which brings out the thought that the gospel shall be preached to every tongue and people. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." "All the earth shall be filled with the knowledge of the glory of God." How much? A little drop of it here and there? "As the waters cover the sea." You know what the ocean is like. Just like the waters cover the sea, so God's Word declares, the knowledge of the Lord will cover the earth. I do not mean everybody is going to get saved all over the earth. Millennialists say that everybody is going to get righteous. But this implies the spread of the truth to every nook and corner of the earth until its blazing light will shine in every place. It is the *knowledge* of the glory of God: a knowledge of his truth. The gospel of Jesus Christ shall spread over all the earth like the waters cover the sea. On these promises rests the commission: "Go ye into all the world and preach the gospel to every creature." Does it not

rest upon a good foundation, a solid basis? This ought to be an inspiration to you in this glorious time when every provison is made for the dissemination of the truth to the inhabitants of the earth. We ought to grasp the flaming torch, and spring forth in every direction scattering its light everywhere, with the inspiration that we are carrying out and fulfilling the sweeping promises of his Word. Wherever the gospel goes, Christianity goes; because the gospel and Christianity are inseparable. There will be some, possibly not many compared with the lost, but there will be some wherever the pure gospel goes, who will accept it. Then, since the gospel will be universal, we must conclude logically that Christianity will be universal. But does the Bible sustain that thought?

In Dan. 2:34, 35 we read, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

A stone cut out without hands—that stone was none other than Christianity. Four universal empires are referred to in Nebuchadnezzar's dream. The head of gold represented the Babylonian empire. The breast and arms of silver, the Medo-Persian empire. The belly and thighs of brass, the Grecian empire. The legs if iron, the Roman empire. The two legs represent the eastern and western divisions of the Roman empire. The ten toes represent the ten divided kingdoms. But a stone was seen cut out of the mountain without hands, and it descended upon this great image. It struck it on its feet, and smashed the image to pieces. The brass

and silver and the gold were driven away like chaff from a summer threshing-floor; and that stone grew until it became a great mountain that filled the whole earth. That little stone was the kingdom of God—Christianity—the church. While it was yet a stone, it smote the Roman empire. It was not a mountain when it smote the Roman empire; it was yet a stone. But that stone was to become a great mountain and fill the whole earth. That was not put in the Word of God for nothing. I believe that that is true. Christianity will go to every nook and corner of the globe. It is going to Greenland's icy mountains, to the heart of Africa, through the walls of China, and to the islands of the sea. It will penetrate every nook and corner of the globe, and there will be found everywhere true disciples of Jesus who will give honor and glory to his precious name.

Let me give a New Testament scripture, Acts 13:47: "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." How far? To the ends of the earth. Praise God forever! Psa. 22:27: "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." Some, like millennialists, say that this means that everybody is going to be saved. It does not mean any such thing. It means that people from all the ends of the earth will be saved. The idea is, that the gospel will reach every nook and corner of the globe, and wherever it goes there will be men that will be saved, "and all the ends of the earth shall remember and turn unto the Lord." People out of every nation under the sun will be saved. These are the promises, and on these promises rests our commission.

Psa. 2:8: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." That is what God said to his

Son long before he sent him to this world. 'Just ask of me and I shall give thee the heathen * * * for thy possession. Your realm and your kingdom will spread through all the earth.' Universal, is it not? There were four universal world empires, Babylonian, Medo-Persian, Grecian, and the Roman. They were small compared to this one. Rome, I believe, ruled over three hundred millions of subjects, and the Babylonian kingdom was a great kingdom, and so was the Grecian. But there was a fifth universal kingdom to be established, and it was to reach to every corner of the earth. The uttermost parts of the earth shall be the possession of the King of kings, the Lord of lords. The time is fast approaching, I believe, when kings everywhere will bow their knees to Jesus Christ. The recent great political revolution in China, and the favorable attitude of its rulers towards Christianity is a sample of the way God is working, and one of the signs of the times. "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zech. 9:10. Says one, "You will take out the main plank from under the millennial theory, if you apply all this in the current dispensation." This is where it applies.

Nothing of these promises refers to a millennium, or a future age. The prophecy was to reach its fulfilment following Christ's first advent. We are living in the age of time when it will be fulfilled. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him: all nations shall serve him." Psa. 72:8, 11. What does that mean? It means this, that Christianity will become as universal as the gospel itself. Its effects will be felt; its influence will be felt in every na-

tion under the sun. Upon those facts, upon those fundamental truths, rests our text, the commission.

First, there was a universal need; Second, was God's universal love; Third, God's universal will; Fourth, God's universal provision; Fifth, his universal invitation; Sixth, his universal command; and Seventh, the promises of his Word are universal. On these rests the commission, which says, "Go ye into all the world and preach the gospel to every creature."

THE PROGRESS OF CHRISTIANITY.

I want to give you a little history of the progress of Christianity in fulfilling this commission. This dispensation in which we live, the gospel dispensation, is the last and best of all dispensations. There will be no other. John says, "It is the last time." If this is the last time, then there is no other time to follow. Paul says this is the end of the ages. He also says these are the last days. The days that go to make up the Christian dispensation are the last, and there can be none after the last. This is the last time.

Now Jesus began the great work himself. In Acts 1:1 we have this truth expressed. "Jesus began both to do and teach." What does that mean? The great work of the world's evangelization began in the ministry of Jesus Christ. He was a busy worker. He did not have the modern means of conveyance we have. He could not step up to a telephone or telegraph and send a message. There were no automobiles, no steamship lines, there were no street-cars, and no railroads; there were none of our modern means of conveyance. Do you know that the majority of his labors were spent by walking around from place to place? Counting the three and one-half years he labored he accomplished wonders. The fact that he was seen by five hundred brethren at one time shows that he accomplished much. One time

he rode a donkey into Jerusalem on a triumphal tour; but generally speaking, he walked from place to place. The farthest point he reached from Jerusalem was 120 miles. His ministry was an important one. He began this great work.

When he sent forth his disciples, he let them know that his mission was so urgent that they should tarry for nothing. He said, "Greet no man by the way." Some may wonder why he said that. In those countries their greetings were not like ours. We could say, "Good-morning, John." That would not retard our progress a bit; but over there they got down on their faces, and got up; then fell down before them again, and again, in greeting one person, and it took a great deal of time to go through all that; and Jesus knowing the urgency of their mission, said, "Greet no man." Go to the place where God sends you and there deliver the message. When he sent the seventy, he gave them to understand that he would follow them; that his message was so urgent that "ye will not have gone over the houses of Israel, until the Lord comes." That is, "you will not have reached all the places where I send you until I overtake you." He sent them before him in whatsoever city ye would enter. I tell you, Jesus' life is an example to us.

After the death of Christ and his ascension into heaven, the gospel reached a little farther; it reached to the limits of the Roman empire. We have here a map of the world. It represents the old and new world. Here is the Mediterranean Sea. The Roman empire covered the countries that border the Mediterranean Sea, and that was the whole then-known world. It was probably the civilized world. The rest was practically unknown. All the great countries outside the limits of the Roman world with their millions were practically unknown. They had many fabulous stories about those hordes of savages that swept to and fro in those dark lands. The great

Atlantic and Pacific were practically unknown. No man had ever crossed the briny deep. Their idea was that the Mediterranean Sea was the greatest body of water, and that the few countries surrounding it were the whole world.

The apostles went forth and carried the commission the Lord had delivered to them. Their means of conveyance were very limited. They had none of our modern means of travel. Paul traveled more extensively than any other of the ministers of his time, but under modern means of conveyance, you could have traveled over the same entire journeys in a short time. He traveled by foot, donkeys and camels, and sail boats. A few hours with our modern means of conveyance would cover distances that it took them many weary months and years to cover. But they went forth in the name of the Lord, and the result was that even before the death of the apostles the gospel began to shine forth to the very limits of the Roman empire. It spread around the Mediterranean Sea. It even reached the borders of Spain and several large churches were established in the northern borders of Africa, till the then-known world, which was the Roman empire, was quite well evangelized. This was Paul's understanding when he said: "The gospel has sounded out into all the world." "The world" to the people of that time was about half as big as the United States of America. That will explain to you a text you have often wondered about. We read that "The Queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon." Today a good express train would cover that distance in a few hours. She went only a few hundred miles to see Solomon, but to them it was the uttermost part of the earth. They had a very limited understanding of the earth's area.

I am glad, brethren, we are living in this present age. You know we are living in the most favored time in the

world's history. Thank God for the change! Ah, the great commission not only included those few countries that border on the Mediterranean Sea, but it reached every corner of the globe. This gospel of the kingdom shall be preached in all the inhabited earth, and then shall the end come.

In carrying out this commission, the papacy spread out her borders and took in quite a bit of Europe and a little of Asia; but that was false Christianity. That was corrupted. Then Protestantism came into existence and she has spread out some. Protestantism has probably spread out farther than Rome did in her day; but even with what she has done, and not casting any reflection upon the labors of her missionaries, much of the world is in heathen darkness. Protestantism has accomplished great things; but even after 300 years of Protestant accomplishments, what have we? Let me give you some figures. More than a billion people are yet anti-Christian; 800,000,000 are in heathen darkness; every year there die 12,045,000 adult heathen without having received the message of Christ; each month, 1,300,750; every week, 250,000, more than 33,000 a day; more than 1,300 an hour, and about 30 adult heathen are droping into their graves every minute. We still see a dark picture before us. That brings us to an important thought.

WORK YET TO BE ACCOMPLISHED.

The work yet to be accomplished in carrying out this great commission is immense. There is some responsibility with us as the church. India, China, Africa, Japan, the islands of the sea, have yet to be evangelized; and do you know, until the last few years, all those countries with their teeming millions have been closed to the gospel? From the time that the angels sang the song, "Peace on earth, good will to men," those great

nations that contained the great mass of the world's inhabitants, have been closed to the gospel, and to a very limited extent has the gospel ever penetrated them. But we have reached the time in God's own providence when those nations that have been closed to the gospel, which have been known as the uncivilized nations of the earth, are becoming civilized. They are opening up their doors, and it is God's plan to get the truth to them. Will the truth get to them? Yes. This gospel shall be preached to all the inhabited earth for a witness unto all nations, and then shall the end come. There is a great work yet to be accomplished. When we think that there are probably 800,000,000 people still in heathen darkness, it means much to carry the gospel to them. A great work is yet to be accomplished.

THE WORLD READY FOR THE GOSPEL.

That brings us to the next thought—The signs of the time and the Lord's leading and preparation for its accomplishment. All nations are opening up their doors for the first time to the gospel. Now if you have studied the facts as we have them you know that this is true of the nations. Those nations whose doors have been locked against the gospel for ages are today becoming civilized and becoming modern in their methods, and the result is they are opening up their doors for the truth. With China, which seemed the most stubborn against the gospel, such a transformation has taken place that it is surprising when you think about it. China has been changed to a republic, and some of her leading people are at least nominally Christian. What a wonderful thought! This is simply the carrying out of God's purpose, and we have a part in its fulfilment. Praise God forever!

Another sign of the times, is that every part of the earth is being explored today. You wonder why men

hazard their lives and go to the North and South Poles. Brother Duncan and I had the privilege of having a long visit with Dr. Cook, and of hearing him lecture and show his pictures of his travels to the North Pole. He said to me, "I am a poor man. And because I am not a man of influence and means I was discredited and the honor was given to another." He said, "If ever a man reached the place, I did." Why do men thus hazard their lives? Why did a certain man go from England and lose his life trying to reach the South Pole? It looks like foolhardiness. After all, God has a hand in all those things. They are carrying out his purpose. They are opening up doors to carry the gospel seed and plant it in the very heart of places where they never heard of it.

Modern inventions.—Why, we stand almost aghast in wonderment, in amazement at what man is accomplishing in these days. Man harnesses the lightning and starts the wheels of machinery going everywhere by electricity. Our forefathers did not dream of what you and I today have. We do not dream of what our children will see some day. What is all this for? It is the hand of God. All these things are intended by the Lord Almighty to carry out and to fulfil his plan and his purpose. God rules in the kingdoms of men. You can step on an express train here today, and in a few hours be on the Pacific Coast; then you will transfer quickly and board the steamship that plows the sea; and in a little while you are in a foreign land with a message of truth. By electricity, a message can gird this globe in a few minutes of time. It is God's movement; it is God's way. I stand in astonishment when I realize it is all the hand of God, preparing for his great work. God is preparing the world for the accomplishment of this great service and work, and the carrying out to the fullest extent of the great commission he left.

I have known people who believed they would live

to see Jesus come. They thought just a little while and he will be here in flaming fire; but he is not here yet. Some have believed that the Lord would get out a little handful, a remnant, and then come. The gathering of a holy remnant is a part of his work, surely enough. That this is true, we do not deny. That was a truth, and we will stay with it. The gathering of a holy remnant out of sects, constituting Zion, Jerusalem, the pure church of God in the earth today, is being accomplished; but is that the end of the work?

Turn to Zechariah 14th chapter, and 6th and 7th verses: "And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day nor night: but it shall come to pass, that at evening time it shall be light." We are living in the evening time—what is properly termed the evening light. It was clear and light in the morning, and the gospel in all its purity shone forth, but there came a great apostasy, a long dark night filled with superstition, a mixture of truth and error, at the end of which, in the evening of the dispensation, the clouds and darkness and mists of confusion and creedism and false doctrines, as far as God's people were concerned, was to pass away, and the clean truth of the gospel through the church of God was to be restored as in the morning. Thank God, we have reached that time, and people are being led out into the truth into the New Jerusalem, the church of God.

Is that all there is to be accomplished? Listen. "It shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the former sea; and half of them toward the hinder sea: in summer and in winter shall it be." It was not simply to get Jerusalem together, but that living waters shall go out from Jerusalem, toward the eastern and western sea," across the ocean to other lands. That living water is

the gospel truth of salvation. Thank God, a missionary spirit is now taking hold of the church more firmly, in harmony with God's plan and leading.

Instead of thinking that our work is accomplished, and that the Lord will immediately come, the church is now beginning to feel the burden of carrying the gospel to all the world. Some one may say, "Well, you have changed." It is a good change in the right direction. It is a change that God has made, and I am glad that I ever got out of my heart the idea that we were simply to gather a few out of Babylon. That part is all right. But I feel the burden of carrying this message to every corner of the globe. This is our commission. God never changed his plan, but he had to change our ideas to conform with this plan. "The Lord shall be King over all the earth. In that day there shall be one Lord and one name." There will be a universal spread of Christianity to every part of the earth.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." If you will carefully study the language of this text, you will observe that it means that this great accomplishment of the universal spread of the gospel to every nation of the earth is to take place just before the end, because the end will come when that is accomplished. We are living in that very time. No one knows when the Lord will come, but we do know that the gospel will reach every part of the earth. Ere long the Lord will come, and before he comes all this must be fulfilled. We are taking part in that very work. We are in the reformation that is fulfilling those prophecies. Don't you oppose it. If you do, you will stand against the Lord and his work. You had better throw down your prejudice and take your stand for the whole truth, help accomplish this great work, and then you can go to meet him in the skies.

Effects of Sin and of the Blood of Christ.

In the Auditorium, Sunday afternoon, June 15, by John C. Turner.

This afternoon by the help of God I will briefly consider sin and its effects, and the blood of Jesus Christ and its effects, upon the heart of man.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. In this verse we find that sin was introduced into the world by one man. This man was Adam. God did not create him in sin, but in his own image and likeness (Gen. 1:26, 27). When God created man, he placed him under law, which demanded perfect love and obedience (Gen. 2:7, 16, 17). Man transgressed this law; he ate of the fruit of the forbidden tree, fell into sin, became a transgressor, lost his fellowship with God, lost God's holiness and righteousness out of his heart (Gen. 3:6). "For sin is the transgression of the law." 1 John 3:4. "Therefore to him that knoweth to do good and doeth it not, to him it is sin." Jas. 4:17.

SIN PRODUCES SPIRITUAL DEATH.

I will now consider briefly the effects of sin. Death is a separation. Physical death is the separation of the soul from the body. Spiritual death is the separation of the soul from God. God gave man this commandment: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17. The serpent beguiled Eve, and she ate of the forbidden fruit and also gave some of it to Adam. When the Lord inquired of Adam whether he had eaten of the tree, Adam answered, "The woman whom thou gavest to be with

me, she gave me of the tree, and I did eat." Gen. 3:12. God had said to Adam, "In the day that thou eatest thereof thou shalt surely die." God could not repeal this law, and man had no surplus obedience or love with which to purchase redemption, for the law demanded a perfect love and obedience; therefore man had to die—not a physical death that day, but a spiritual death. Adam lived to be nine hundred and thirty years old before he died a physical death (Gen. 5:5). "The soul that sinneth it shall die." Ezek. 18:4, 20.

SIN SEPARATES FROM GOD.

"Your iniquities have separated between you and your God; and your sins have hid his face from you, that he will not hear." Isa. 59:2. Sin caused Adam and Eve to be separated from God and his holiness, insomuch that they could not hold communion with him any longer in the Garden of Eden, for God's wrath was kindled against them on account of their sin, and he drove them out of the garden (Gen. 3:24). Oh, the distress of Adam as, with a sin-smitten conscience, he left the garden in shame, no more to enjoy sweet days of communion with his Maker there, but to take up the toils of life! For a soul to be separated from God means for the soul to be lost. So, dear friend here this afternoon, if you are living in sin, you are separated from God and in a lost condition.

SIN ENSLAVES.

"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." John 8:34. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or obedience unto righteousness." Rom. 6:16.

As we look out upon the scenes of life, it is sad to

see the people created for God's glory bound in fetters of vicious, soul-destroying habits. How often we see a fellow being bound with the drink-habit, and yet at the same time wanting to be free. He sees the misery it is giving him—heartaches, remorse of conscience; he sees his home being ruined, his wife becoming discouraged, his children following in his footsteps, and many other dark pictures. He resolves that he will quit drinking—perhaps makes a New Year's resolution, signs the pledge, or turns over a new leaf. His life begins to brighten; hopes begin to return. Perhaps he leaves off drinking a short time, but soon those awful gnawings produced by the appetite for liquor become stronger than his weakened will-power, and alas! the poor man takes one drink, then another, and so on until the habit has him back again and claims him as before—a drunkard. The bright picture he saw of an encouraged wife, a happy home, and innocent, care-free children; those bright hopes of being a man, a respectable citizen, an affectionate husband, and a kind father, are all vanished. Why? Because the poor man is in bondage to sin; it is his master, and he must serve it. He tried to rid himself of it, but he used the wrong means to effect his freedom.

We should not laugh at, nor scorn, nor press down a poor man like this. He needs help. He is not master of himself, but a slave to sin and drink. His resolutions, though made in sincerity; the signing of the pledge in good faith; the turning of a new leaf with good hopes—all were inadequate. So hopelessly he goes back again, though perhaps loathing strong drink. Some might say he ought to quit. Yes, that is true; but telling him he ought to quit is not giving him power to quit. O brethren! God help us to tell these poor sin-bound souls of the power in the blood of Jesus Christ to free them from the awful slavery that wrecks their

bodies, breaks up their homes, blights their lives, ruins their souls; and thank God! not only to free them, but to give them power to reign over it.

Now, what is true of the man who drinks is true of the person who takes God's name in vain, the person who is given to vanity, the person who steals, and the person who lies. It seems to me that some are thinking, "Well, they do not need to do these things." Yes, but many of our fellow men have yielded to sin in early age; and when a person yields himself to sin, he has to obey it. Remember, "his servants ye are to whom ye obey." My friend, you will never know how great are the power of sin and the bondage of habit, until you try to rid yourself of them.

SIN BARS OUT OF HEAVEN.

"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye can not come." John 8:21. Think of it, dear sinner! After you have spent your time, talents, your all in sin, serving the devil, you must leave this world, launch out to face the stern realities of eternity. When the time of your departure comes, you will see your sin and folly. As your misspent life comes before you, with its sinful deeds and unused opportunities, you will shrink to cross over; your heart will fail; your strength will vanish; your pleasures in sin will become grim specters of terror to haunt your precious soul as it goes out from its house of clay to answer the summons from above.

"It is appointed unto men once to die, but after this the judgment." Heb. 9:27. At the judgment, when all nations and people shall stand before Christ to receive the things done in the body, whether good or bad, you will feel the effect of sin and know what it means to be barred out of heaven; for then you will hear, not the pleading voice of Christ the Savior, calling, "Come

unto me, all ye that labor and are heavy laden, and I will give you rest," but the stern voice of Christ the Judge, commanding, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Those words, "Depart from me," will mean that you are barred out of heaven, for Christ is there. They will mean that you will never be privileged to be with the holy angels, for they are with Christ in heaven. They will mean that you will never, no never, be with those of your loved ones who on earth walked uprightly in the fear of God, and who died in the faith, nor with that great throng, the redeemed of ages, who have washed and made their robes white in the blood of the Lamb; for these shall all gather around the great white throne and make the high arches of heaven ring with their glad songs and loud halleluiahs.

To be barred out of heaven, dear sinner, will mean to you bitter dissappointment, anguish, remorse, and woe. God help you to be wise! Make the right choice, decide to give your heart to God, and go with us to heaven, to share the blest eternity of love! Oh! will you go?

SIN PRODUCES ETERNAL DEATH.

"The wages of sin is death." Rom. 6:23. In this world sin produces spiritual death; in the world to come, eternal death. The man that lives in sin in this present world is spiritually dead, that is, separated from God; but he has opportunity while living, for it is the day of God's mercy and grace; it is a day of probation to him, to accept Christ and his gospel, and to be made alive from the dead and be united with God. The man that dies in sin is eternally, spiritually dead; that is, he is forever separated from God and has no hopes nor promises of ever being united or reconciled to God. Listen to these scriptures; they are awful facts, fearful judgments pending over this doomed world.

Dear sinner, as you listen to these, God help you to decide to serve him in this world, ere they shall be fulfilled in you.

"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:7-9. "But the fearful and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8. "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Matt. 25:30. "To be cast into hell fire, where their worm dieth not, and the fire is not quenched." Mark 9:47, 48. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13:49, 50. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Psa. 11:6. "And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:11.

These judgments will be dealt out to the wicked; to those who obey not the gospel of Jesus Christ; to those who refuse and rebel; to those who reject Christ and will not let him rule over them in this world; and to the neglecter—the one who intends to serve God "some day," who waits for "a more convenient time," saying, "Not now, but after awhile," "some other day," but who turns the pleadings of the Spirit of God away until it

ceases to convict him and takes its flight forever, leaving him to go the way of his choice. In hell shall be their portion, where they will awake to everlasting shame and contempt; in hell, where they shall not rest forever, for there is no rest in hell. "These shall go away into everlasting punishment" (Matt. 25:46); yea, from the presence of God into "outer darkness," into "eternity's night"—banished forever from heaven, Jesus, the redeemed, loved ones, and from all that is holy and pure; hopeless, Christless, and eternally lost.

This, eternal death, is an awful effect of sin, and the judgments that God renders can not reflect against his character, his love, nor his mercy; for he has perfected a plan of redemption whereby "all people," "all men," "whosoever," can obtain an experience of salvation by meeting the conditions of God's Word, which are to repent and believe the gospel. "God is not willing that any should perish; but that all should come to repentance." 2 Pet. 3:9. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. *Turn ye, turn ye* from your evil ways; for why will ye die?" Ezek. 33:11.

"By one man sin entered into the world," and brought with it death, sickness, heartaches, disrupted homes, quarreling, murders, suicides, unnatural affections, pride —in short, all the havocs and miseries of the human family. It has taken boys and intelligent men and made them drunkards and thieves. It has stolen the mother's darling and the father's pride and robbed her of virtue. It has filled the houses of ill-fame. It has filled graves before their time with broken-hearted and grief-stricken parents. It has bound both young and old, rich and poor, with body-wrecking, soul-destroying habits. Yes, all the world's misery, sorrow, and trouble can be traced to *sin*. Oh! then let not any one plead for sin. The

man who says we can not live free from sin in this world, testifies that he is a sinner, an enemy of God, an opposer of Christ and his gospel. Such a person ought to blush with shame. Dear brethren, let us hold up the standard of God, the gospel of Jesus Christ, and point the people to "the Lamb of God, which taketh away the sin of the world," yea, to Jesus Christ, who giveth "power over all the power of the enemy," "who healeth all our diseases and forgiveth all our iniquities."

Now I will consider the blood of Jesus Christ and its effects. I will try to make this as brief as possible and at the same time plain enough to be understood.

COMING OF A SAVIOR PROPHESIED.

In the Old Testament are prophecies pointing forward to a time when God would send a Savior into the world. God saw that the human family was in sin and unable to help itself; so he planned a way of redemption and conveyed the promise of it to the people of different ages by prophecies, types, and shadows. I shall read some of those prophecies.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:7. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9. The New Testament relates the fulfilment of this prophecy. It tells us how Jesus made his triumphant entry into Jerusalem, riding into the city upon an ass. Some of the people laid their garments in the way, others strewed branches, and a multitude kept shouting, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest." This made a

great commotion, and the people began to inquire, "Who is this? The multitude said, This is Jesus the prophet of Nazareth of Galilee." Matt. 21:4-11. So, you see, Jesus was the one that fulfilled that prophecy.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Matt. 1:21. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke 2:10, 11. There are many other prophecies concerning our Savior, but I believe we have enough for this time.

THE PURPOSE OF CHRIST'S COMING.

We read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. And in verse 14 we read, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." From these scriptures we see that Jesus was not merely a man, but actually God manifested in the flesh. "And without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3:16. "And ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3:5. "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8.

By these scriptures we see that the purpose of Jesus was to condemn sin in the flesh, to destroy the works of the devil, and to take away our sins. No other than Jesus could do this, and in order for him to accomplish this, he had to shed his blood and to give up his life,

"for without the shedding of blood there is no remission of sins." "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Lev. 17:11. Now, the shedding of the blood of bulls and of goats was only a type of the shedding of the blood of Jesus Christ. Blood is absolutely necessary for the atonement.

NECESSITY OF A DIVINE SAVIOR.

We might consider why it was necessary for Jesus to leave the mansions of glory, the angels, and his Father, to come down to this sin-benighted world, to suffer reproach, to be rejected and cast out, and finally to be crucified, in order that man might have salvation. To get a good understanding of this, we shall have to consider the creation of man, the God who created him, the nature of the law God placed man under, and the nature of the penalty of that law.

I might tell a little of the nature of God. "God is a Spirit." John 4:24. "Even from everlasting to everlasting thou art God." Psa. 90:2. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15. So God is a spirit; he is self-existent, from everlasting to everlasting; and he is holy.

Man was formed out of the dust of the ground—that is, the physical part of man. God "breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. He made man in his own image and likeness—that is, a spiritual image, for God is a spirit. He then placed man under a law that demanded perfect obedience and love to God with all his heart, soul, mind, and strength. Jesus tells us, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul,

and with all thy strength, and with all thy mind." Luke 10: 27. The principles of righteousness and obedience and love contained in the gospel are the same as those contained in God's law in the beginning. God never did abolish them; but man fell into sin, which robbed him of the power to live up to the standard of these principles. Since we have been redeemed, however, we have received power to live up to this high and holy standard.

Inasmuch as God's law was perfect, just, and good, and required a perfect obedience and love to God, this left man without any extra or surplus obedience or love. Man could have no more and be perfect, nor any less and be perfect; for whatever is added to or taken from a perfect thing renders it imperfect. God gave man commandment "not to eat of the tree of the knowledge of good and evil; for in the day thou eatest thereof thou shalt surely die." Man was tempted, he yielded, and the consequences were, he fell into sin, died a spiritual death, and was separated from God. God being perfect, he could not have communion or fellowship with man, who had become imperfect by transgressing a law that required perfect obedience and perfect love to God. This transgression made Adam a sinner, and he being the father of all our race, plunged the whole human family into sin. God being holy, just, and good, and his law being the same, he could not repeal this law, nor could he do away with its penalty, which was death, for a law without a penalty is of no force; besides, God had said, "In the day that thou eatest thereof, thou shalt surely die." The penalty had to fall, and did fall, on man; and without a divine Savior man would have been hopelessly lost—

First, because man, a finite being, created and placed under the jurisdiction of an infinite law, transgressed that law, thereby bringing upon him the demands of the

infinite majesty of the law to pay the penalty, which was death.

Secondly, because man, being finite and created, could not bring an infinite sacrifice or gift of righteousness to satisfy the justice of the infinite law, which he broke, nor make an atonement to reconcile himself to the infinite God whom he insulted.

Thirdly, because angels, who are created beings and are under God's law, which demands perfect obedience, could have no surplus of obedience to atone for man's transgression.

Fourthly, because man's redemption required an infinite being, one not under the jurisdiction of the law that man broke, to pay the penalty of the infinite law and to satisfy an infinite God, whom man insulted. This was Jesus Christ.

Man without Christ is under the sentence of death. Jesus came that man might have life and that he might have it more abundantly. "I am the good shepherd," he said, "and I lay down my life for the sheep." John 10: 10, 16. Notice that he said, "I lay it down." His dying was a voluntary act of his divine love to fallen man. The law that man broke could not demand the life of Jesus, for Christ was not under its jurisdiction; but Christ freely laid it down to satisfy the divine justice of law that man broke, so that instead of man's dying, he might have life through the sacrifice of Jesus Christ.

THE SUFFERINGS OF CHRIST.

We read in the Bible how Jesus suffered the temptations in the wilderness, the scoffs and scorns of the people, being despised and rejected by those whom he came to save, and how he suffered the great agony in the Garden of Gethsemane, when his sweat was as it were great drops of blood falling down to the ground. O beloved! can we not feel an effect in our souls of this mighty

agony and earnest intercessions for the human family? Do not our hearts burn within us as we see him bowing there under the awful pressure of human woes and the iniquity of the whole world? His humanity almost failing, he cries out, "Lord, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Again he prays, the lovely Lamb of God, in fervent love as the bitter cup of the sins of the whole world is handed to him: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Matt. 26:39, 42.

He rises from prayer; he calls the disciples; the soldiers meet him and take him away to the judgment-hall of Pilate. There he is tried, falsely accused, mocked, spit upon, and robed in a purple garment. The innocent One of God is tried, judged, and sentenced to be crucified by a howling and blood-thirsty throng. "Away with him! let him be crucified," they yell. They lay his cross upon him and start on that memorable march to Calvary. He faints by the way. The awful weight of the sins of the whole world upon him and the extreme suffering of humanity cause him to fall to the ground. At last Mount Calvary is reached. He is nailed to the cross. There he hangs between two thieves, a crown of thorns piercing his lovely brow, the nails in his hands and feet, the angry mob spitting and mocking; yet above the cries and scoffs of the crucifiers, we hear him with a heart full of love and compassion pray, "Father, forgive them; for they know not what they do." He thirsts; they offer him vinegar mixed with gall. He cries out in tones of anguish, "My God! my God! why hast thou forsaken me?"

REDEMPTION THROUGH CHRIST.

Jesus while hanging there is the sin-offering for humanity; the iniquity of the whole world is upon him; he

was left to bear it all alone; he is paying the penalty of the broken law that justly should fall on us. It is the greatest crisis the world has ever known. A few minutes and all would be decided. The battle is fierce; the agony and the pain are great; but the words, "It is finished," forever secures to the man who will repent life from the dead state of sin, peace, joy, rest, and a lively hope of heaven. Praise God! Sin is conquered; the penalty is paid; the devil is defeated; and the redeemed are rejoicing. Truly "there is power, power, wonder-working power in the blood of the Lamb."

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood." Rev. 1:5. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1:7. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot." 1 Pet. 1:18, 19. "That by the grace of God, [Jesus] should taste death for every man." Heb. 2:9. "For the grace of God that bringeth salvation hath appeared unto all men." Tit. 2:11. The purchase price of man's salvation has been paid, and to all the ends of the earth has been sent the message telling men to cease to do evil and to call upon the Lord while he is near. Brethren, let us herald forth with joy the glad tidings of the gospel and call Adam's fallen race to repent and to believe the gospel.

WHAT REPENTANCE INCLUDES.

Dear sinner, you can have salvation if you will repent and believe on Jesus Christ. Let us notice briefly what repentance includes.

Dear sinner, you must see and feel that you are lost and away from God. When you come to yourself, like the poor prodigal son, decide to come home to Father's house. Come filled with godly sorrow for your sins; "for godly sorrow worketh repentance to salvation." 2 Cor. 7:10. Forsake your sins. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7. To the extent of your ability and opportunity restore that which you have robbed. "If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Ezek. 33:15. Forgive your fellow men. "For if ye forgive men their trespasses, your heavenly Father will also forgive you." Matt. 6:14. This forgiveness must be more than a mere formal, lip forgiveness; it must be genuine, from the heart. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. 18:35. Man must be reconciled; there is no such thing as a man's serving God and hating his fellow men or not being willing to right all the wrongs that caused bad feelings and led to estrangement. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24. Then, after you have done all this, you need to confess your sins. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Now, dear sinner, after you have done all of this, you are not saved, you need to make the last and important step, that is, believe on the Lord Jesus Christ

with all of your heart. It is easy for a man to believe when he knows that he is not keeping back a single thing, but is confessing all. When he has truly repented and believes that Jesus through his blood washes all of his sins away, thank God! they go. "For with the heart man believeth unto righteousness; but with the mouth confession is made unto salvation." Rom. 10:10.

CLOSING EXHORTATION.

Sinner, this salvation is for you, "for whosoever will, let him come, and take the water of life freely." "Come unto me, and I will give you rest." You will never be satisfied in your soul until you have been saved from your sins, and have received that sweet soul-rest, peace, and happiness which the good Lord alone can give.

The effects of the blood of Jesus Christ in us gives us peace, a hope of heaven, and power and victory over all the power of the enemy. It makes Christian men out of drunkards. It makes us new creatures in Christ Jesus; old things pass away, and behold; all things become new.

Dear sinner and fellow traveler to eternity, stop in your mad career in sin, which is leading you to a devil's hell, and consider your soul's salvation. Salvation will make your life happy; it will sweeten your days with pleasure. I again exhort you in Jesus' name and appeal to your better judgment to come to Christ, to come *now*.

Ministry of Healing.

In the Tabernacle, Sunday afternoon, June 15, by E. E. Byrum.

It is not my intention to try to prove to you that there is a God. We live in a Christian country, in a land of Bibles, and I shall take it for granted that every one present believes that there is a God. What I wish to do is to impress upon your minds the necessity of believing his word and to encourage you in such a manner as will enable you to receive the benefits promised to the children of God.

The prophet Isaiah, looking down through the annals of time with a prophetic eye, foresaw the Christian era and made mention of some of the things that would take place during that period. In giving expression to that which came before his vision, he said: "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35: 4-6. Some think Isaiah referred to the Millennium, when, they believe, Christ will come and reign on earth a thousand years, and these scriptures will be fulfilled; but their thoughts are only imaginary. The prophet referred to the Christian era, which lasts from the time that Christ was here upon earth until he shall come in judgment.

The mission of Jesus Christ in this world was to save people from their sins (Matt. 1: 21). Consider what the prophet said, "He will come and save you." In order to be saved from sin, it is necessary for people to repent of their sins, to forsake and confess them. "He

that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. When Jesus began his ministry, he commenced by preaching repentance, saying, "Repent ye, and believe the gospel." Mark 1:15. When he sent his disciples forth, "they went out and preached that men should repent" (Mark 6:12). That is a part of the commission which the Lord has given to every minister that he has called to proclaim his gospel.

Not only did he save people from their sins while he was on earth, but we read in Heb. 13:8, "Jesus Christ, the same yesterday, and today, and forever." Yesterday represents time past; today, the present; and forever, the future. Then, what he did for people in times past, he will, under similar circumstances and by meeting like conditions, do for the people today.

At one time a woman came to Jesus very penitent, "and he said, Thy sins are forgiven; and they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee: go in peace." Luke 7:48-50. You will remember that John the Baptist, the forerunner of Jesus Christ, told the people to repent and be baptized. Jesus told them to do likewise; and on the day of Pentecost, when Peter was preaching to those wicked people who condemned and crucified the Son of God, they began to realize the weight of their sins and said, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. * * * Then they that gladly received his word were baptized: and the same day there were added unto

them about three thousand souls." Acts 2: 38-41. At another time five thousand were saved.

In the last commission that Jesus Christ gave to his apostles, he said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." If people desire help from God and desire to have power with him, you can see the necessity of their turning from their sins, and being obedient to his Word and also the necessity of being baptized. The Word teaches that every believer should be baptized. A believer is one who is obedient to God's Word. It would do a sinner no good to be baptized, as he would go down into the water a dry sinner and come up a wet one. There would be no change of heart. But when a believer is baptized, he fulfils the command of his Master. I desire to impress these things upon your minds as a matter of importance in order that you may better understand how to obtain help from the Lord concerning other things which we are now about to present.

EYES OF THE BLIND OPENED.

Again let us refer to the words of the prophet, "Then the eyes of the blind shall be opened." When Jesus Christ was here on earth, two blind men came to him to be healed, and Jesus said to them, "Believe ye that I am able to do this? They said unto him, Yea, Lord. Then he touched their eyes and said, According to your faith be it unto thee, and their eyes were opened." Was not this through the fulfilment of the words of Isaiah? And if Jesus Christ is the same now, as is recorded in Heb. 13: 8, why should we think it strange if the eyes of the blind should be opened at the present time? A few years ago, at the beginning of a camp-meeting at Moundsville, W. Va., Sister Mabel Porter who now lives at Pratt, Kans., brought her little blind

girl, and in a pleading voice, such as only a loving mother could use, begged us to pray that God might heal her child and open her eyes. We knelt in prayer, laid our hands upon the child, and asked God to send his healing power and restore sight to that child, and immediately she was made well and could walk out into the sunlight and enjoy the blessings which God had bestowed upon her. We have known many persons to receive their sight of whom we have not time here to relate the circumstances.

A few days ago an unsaved woman was led forward for prayer in the auditorium on these grounds, calling upon God for mercy. Suddenly she arose, praising God that he had restored her sight. The last that we heard of her she was seen going down town with both hands raised, thanking God for the restoration of her eyesight.

At one time when Jesus was at Bethsaida, a blind man was brought to him for healing. Jesus put his hands on him and asked him if he could see. "He looked up and said, I see men as trees walking. After that he put his hands again upon his eyes and made him look up, and he was restored and saw every man clearly." Now, you will notice that, even with all the power Jesus had, the first time he laid his hands on the blind man, he did not receive perfect sight, but he was afterward made to see clearly. This should be an encouragement to some here who have been calling upon God for help.

There is in our midst a man who several years ago was a very wicked and reckless man. He became convicted of his sins, but did not yield. He says that God smote him blind for three days. He then yielded his heart to God. For years, however, he had felt that the Lord desired him to preach the gospel, and after giving his heart to the Lord, he not only felt his call to

preach the gospel, but was shown just what to do and where his work would be. He finally, in July of that year, promised God that if he would help him to pay a debt of several hundred dollars he would be obedient to his call. The Lord so prospered him that by the middle of the following December the debt was paid; but on the 10th of January he told the Lord that he could not or would not undertake the responsibilities of the call. That night he retired about ten o'clock, and at half-past two in the morning he awoke stone blind. After this he thought that he had greater reason than ever for not being obedient—on account of his blindness—and he went deep into sin. But finally, a few months ago, he yielded himself to God and determined to do his will. He came to this camp-meeting blind, but expecting to receive his sight. He was prayed for at one of the other services and was able to recognize his wife and others for the first time in more than five years, and could give a description of a person near him. Brother Petty, you can testify to the truthfulness of this statement. [Brother Petty arose and said, "The statement is true, and I expect to receive another touch of God's healing power before I leave these grounds."] Surely these things are in fulfilment of the words of the prophet, and we are living in the time of which the prophet foretold.

Many people suffering under the oppression of the enemy and from sickness and disease have read the incidents of healing recorded in the Bible and have said, "Oh, if I had only lived in Bible times, I could in like manner have been healed!" Thank God, we *do* live in Bible times and in a time when we can receive the blessings for soul and body that are promised to the children of God. The important thing for us to do is to believe the Word of God and appropriate his promises as our own.

EARS OF THE DEAF UNSTOPPED.

The prophet further says, "And the ears of the deaf shall be unstopped." When Jesus was here on earth, he healed the deaf and made them to hear. In the last few years many persons have been healed of deafness. Some have received the healing touch during this camp-meeting. One woman came forward for prayer, saying, "I desire you to pray for me, as people have to speak so very loud in order for me to hear." As soon as prayer was offered, she was able to hear a person talk in a low whisper. Another sister, who could hear with great difficulty, received such a healing touch that she was able to hear a clock tick at some distance, which she had not done for many years.

LAME MADE TO WALK.

Again hear the words of the prophet, "Then shall the lame man leap as an hart." It is recorded that when Jesus began his ministry he healed the lame, and afterwards we learn of Peter and John that they went up to the temple at the hour of prayer and healed a lame man. Years after this, while Paul was at Lystra, there was a certain man impotent in his feet, who had been crippled from his mother's womb and had never walked. "The same heard Paul speak, who steadfastly beholding him and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet, and he leaped and walked." Acts 14: 8-10. Since that time many people have received the healing touch and been enabled to throw away their crutches.

As I crossed the camp ground today, I met a man standing near the auditorium praising God, and when I asked him why he was so happy, he told me this: He came to the meeting a sinner and a paralytic. With considerable difficulty a brother helped him to go forward to the altar for prayer. In tears he began calling upon

God for the salvation of his soul, and the Lord not only forgave his sins, but touched his body and healed him of his paralysis, and he went away from the altar leaping and shouting and praising God. He left his crutches, and he has no more use for them.

Here is a crutch which belonged to a young man by the name of F. C. Martin, 88 Fayette St., Palmyra, N. Y. He met with an accident, an engine falling against his leg and breaking his knee. For several months he was severely crippled. When he came to the camp-meeting last year, it was with considerable difficulty that he walked with this crutch. But when prayer was offered in his behalf, the Lord sent his healing power, and he could walk as well as he could before the accident.

Here are two more crutches. They formerly belonged to a boy who lives about fourteen miles from Anderson, who had tuberculosis of the bone, and hip-disease. If I remember correctly, for about three years he was unable to walk without crutches. When he came for healing, several of the children of God gathered around him and offered prayer, but there seemed to be no change in him. Prayer was again offered with the same result. Prayer was offered the third time, and the boy arose and began to walk without his crutches. He went through the publishing-house to see the machinery, and then out of choice walked to the railroad station—a distance of about a mile.

POWER TO HEAL—TO WHOM GIVEN.

Truly the scripture can be relied upon which says, "Jesus Christ the same yesterday, and today, and forever." Yet many people do not believe. Others do not understand how to exercise faith. Therefore it is necessary to give some more of the Word of God in order to increase the faith of some and remove the prejudice

of others. The trouble with most people is, they have had the faith concerning these things preached out of them instead of into them. It is no uncommon thing to meet with would-be ministers today who deny that the Word of God teaches that people can be healed in this day and age of the world. They call it fanaticism to believe such a doctrine, and say that if people get healed it is through magnetism, mesmerism, hypnotism, or something of the kind. They say that healing by the power of God stopped with the apostles. Is it any wonder that under such teaching the people can exercise but little faith? Let me call your attention to a few things. Although many of you have heard them repeated over and over, yet you can bear with me for the benefit of those who have not heard the Word of God on this subject, and there are a number of such present here this afternoon.

You remember what the prophet said would take place; I have shown that this would take place in the gospel dispensation. I will now briefly call attention to the power which Jesus had. Matt. 4:23 says, "And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of diseases among the people." There was nothing too hard for him where people came believing in him and seeking help. The old Pharisees and Saducees did not receive help, for they did not believe in him. There are people who believe that Jesus Christ had this power because they have heard that he exercised it, but they do not believe that he gave that power to any one else. In Matt. 10:1 is the commission that he gave to his twelve disciples. You will notice that the last part of the verse reads just the same as that which has just been read to you concerning Jesus: "And when he had called unto him his twelve disciples, he gave them

power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." There was not a sickness or disease that he did not give them power to heal.

Again, you hear people saying that such power was given only to Jesus and the twelve apostles, that no one else has ever had such power. Again I turn to the tenth chapter of Luke: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come." As they went forth they were "to heal the sick that are therein." They had the same commission as the twelve, and in the seventeenth verse we read, "And the seventy returned again with joy, saying, Lord, even the devils are subject to us through thy name." When the Lord sends out a minister even to this day, that same commission and power are given. If the power is not exercised, the Lord is not at fault. A minister may feel his weakness; he may be defeated at times for lack of fully trusting the Lord or complying with his Word; but let that be as it may, these things are in the commission.

When the apostles went forth, as recorded in Mark 6:12, 13, they "preached that men should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them." But even after all this, they made a failure in one case. They may have made failures hundreds of times, for aught we know; but there is one case on record where a man brought to them his son, who was possessed with an unclean spirit, and the disciples could not cast it out. The father of the child went to Jesus and told him about it. After some questioning, Jesus said, "Bring him to me"; and he cast out the unclean spirit. No doubt the disciples were standing near by and felt somewhat chagrined that they had made a failure, but finally they ventured to

ask Jesus, "Why could we not cast out this unclean spirit?" He told them it was because of unbelief. He said, "This kind goeth not out except by fasting and prayer." Now, the failure on the part of the apostles was not because they did not have power over unclean spirits, as that was one of the things mentioned in their commission. It was not because they had lost their power or had backslidden, but because they did not inquire of the Lord just how to proceed after their faith had been baffled. Had they done so, he would have told them, and their efforts would have been successful. We can learn a good lesson from this—when our faith is baffled, we should go to Jesus for instructions how to proceed.

Again, we hear people acknowledge, "The Twelve and the Seventy had the gifts of healing, but no one else possessed that power." They forget about Paul, who healed the man at Lystra and prayed for the father of Publius, as recorded in the twenty-eighth chapter of Acts. But says one, "Paul was one of the Twelve." No; Paul was not one of the Twelve. He was not saved for two or three years after the death of Jesus, so he could not have been one of the Twelve. He was a bitter persecutor of the church of God before his conversion and no doubt was as strong an opposer of divine healing as could be found in that country. The reason why he opposed divine healing and the pure gospel was because he was not acquainted with Jesus. At that time he was not saved from his sins. When you find people of today opposing divine healing, and denying the power of God to save and keep from sin, you may know what is the matter with them. Like Paul when he was a persecutor, these present-day persecutors believe and act as they do because they are not acquainted with Jesus, are not saved. Do you think that statement too strong?

WHAT TO DO WHEN SICK.

Jas. 5: 13-16 gives instruction to the children of God. This was not written alone for the people of God in the days of the apostles, but so long as God has children here upon the earth, the instruction given is, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you?"—let me read it as it is generally practised among professing Christians of today: "Is any sick among you, let him send for the best doctor in town, and let him give medicine until he gets well or dies." Does that sound like Scripture? How does the Bible read? "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." "But," says one, "our elders do not believe in divine healing." Then I am very sorry for you and also for your elders. It must be that you have the wrong kind of elders or that you are in the wrong church. Perhaps both. The Word here has reference to elders whom God has chosen as such, and the church referred to is his church. See Acts 20: 28.

I hear some one else saying, "What good does it do to put a little oil on the sick?" This may be answered by referring to the case of Naaman the leper, who had an incurable disease and was advised to go and see the old prophet of Israel. Being the captain of the king's army, he went with considerable pomp and no doubt expected to be received in a royal manner. We can imagine him coming with his caravan of camels and servants with presents for the prophet. As he neared the place, his chief servant goes on before to announce the coming of the great captain, and no doubt to give the prophet ample time to prepare for his reception.

The old prophet bade the servant to go and tell his master to go to the river Jordan and dip himself seven times. Now the river Jordan is a turbid stream, and this great man did not care to go down into the muddy water, and furthermore he concluded that he was not receiving the attention due him. Therefore he became wroth and went away and said, "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." The prophet told him if he would do this that his flesh would come again and he would be clean. Can you not see what brought about his healing? It was obedience to the word of God. It was not the healing properties in the waters of Jordan that cured him; it was obedience. Had he gone and dipped himself seven times in the river Abana or Pharpar, he would have remained a leper. So it is with people today concerning this scripture in James. The Word of God says, "Anoint with oil." The healing power is not in the oil, but it comes through obedience to the Word of God. It must be accompanied by faith in God; otherwise oil may be poured on in abundance without the least manifestation of his healing power.

HINDRANCES MUST BE REMOVED.

Sometimes it happens that the sixteenth verse is al-

together neglected. When some apply for healing, they need to prepare the way for the same. James says: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Now, in this last verse there are two things to be taken into consideration. There may be some hindering cause; something that has been done that brought on the disease or sickness may have to be confessed. To show you that such things may be required, I wish to relate an incident which occurred in November, 1895, in the city of Grand Rapids, Mich.

A boy of about nine years of age was afflicted with hip-disease and tuberculosis of the bone. He had been at the hospital four times, eight months altogether. Four inches of the bone in his thigh had been removed, and he was pronounced a hopeless case and sent home to die. One Sunday morning his parents sent for a minister to come and pray for him, stating that little Johnnie was dying. When the minister arrived, the friends were weeping and apparently the boy was nearing the end of his life. The minister afterwards said that the environments and condition of the boy were such that he was not able to exercise faith for the boy's healing. He prayed, however, and the Lord removed the pain, and the boy was then able to talk with him. The minister told him that I should be in the city on Tuesday to attend United States court. Moreover, he told him of a trip that I had taken to the Pacific Coast and of some of the wonderful healings that the Lord had wrought through me during that time. Immediately the boy seemed to take courage and said, "When Brother Byrum comes, I am going to walk."

Upon my arrival in the city Tuesday morning, I was called to see this boy. His face was so swollen that it was impossible for him to open his eyes. There he lay

helpless. After a few minutes' conversation with the parents, we knelt in prayer; and as we arose I expected to see the boy healed immediately, but there was no manifestation of his healing. I felt sure I had prayed the prayer of faith and was somewhat disappointed in not seeing the boy arise from his bed. I turned to the parents and said, "Do you know anything in the way of this healing?" They replied that they did not. We then knelt in prayer again, and I asked God to reveal to them anything that might be standing in the way. After this I asked them whether the Lord showed them anything; they replied that he did not show them anything. I was then more puzzled than ever, because I felt that I had prayed the prayer of faith both times. Again I said, "Did he not bring something special to your mind that he would have you do?" The father said, "Yes; this came very impressively upon my mind, that we have not been baptized yet." I asked, "Have you light on baptism?" to which he replied that they had the light and knew that it was according to the Word of God for them to be baptized. I asked them when they intended to be baptized. They said, "We had thought of doing so next spring when the water gets warm." Then I asked whether there was not something else that the Lord brought to his mind while we were in prayer, and the father said, "Yes, I was reminded that we had not taken our names off the sectarian book where we were members." I asked him if he had light on the Word of God concerning the church of God and the evils of sectarianism. He replied that he had light on these things, but had simply delayed doing his duty. He thought that on the 15th of January they would go before the synod and at that time have their names removed. Pointing to the boy, I said, "The Lord may delay that healing until the 15th of January, or until next spring when the water gets warm,

if he ever does the healing at all. When are you intending to obey God?" The father answered, "At the first opportunity." I replied, "God will heal that boy, then, at the first opportunity." And immediately the boy sat up, his eyes opened, and there was a great change in him. It was then time for me to attend court.

The next morning I came again, and after prayer the boy, without the aid of crutches or the assistance of any one hobbled through two or three rooms and back to bed. His right leg hung helpless. Two weeks from that time he was coasting on a sled in the streets with the other boys. One month from that time he could stand with both feet on the floor, completely healed, with a new bone formed in his thigh.

A year ago last July, while I was traveling and attending meetings on the Pacific Coast, one night I attended a prayer-meeting at Everett, Wash. At the close of the service a brother and his wife came forward, took me by the hand, and introduced themselves as the father and mother of little Johnnie Beck, and asked if I remembered the time when he was healed at Grand Rapids in 1895. They told me that little Johnnie lived nine years after that, that he was completely healed of his former ailment, and that he took fever and died. He passed away praising God. The relating of this incident may encourage some one whose faith has been baffled to seek God earnestly and be enabled to remove the hindering cause.

The one that applies for healing may have had some difficulty with somebody else, and must acknowledge it and decide to make things right before the healing will be accomplished.

IMPORTUNITY SOMETIMES NECESSARY.

It is not always the case, however, that confessions are required. Sometimes the devil tries to hinder faith;

the case seems to be a stubborn one; and it becomes necessary to have not only active faith but also importunity. The latter part of the verse says, "The effectual fervent prayer of a righteous man availeth much." This was recorded for our encouragement. What that righteous man Elijah the prophet did should be an encouragement to any one in the most obstinate case that can be presented. When Elijah went up on Mount Carmel to pray for rain, there had been no rain for three years and six months. He did not begin his prayer because he saw some sign of rain, as there was not a cloud in the sky. After praying for a while, he sent his servant around the point of the mountain to look out over the sea. When the servant returned, he told Elijah there was no sign of rain. The prophet told him to go again. Again and again he went, until the seventh time, when he returned and said there was a little cloud out over the sea like a man's hand. Elijah ceased praying and told the servant to inform the king that there was sound of an abundance of rain. It was true, and soon there was a great rain. God will hear and answer the fervent prayer of the righteous.

For your further encouragement I want to call your attention to a time when Abraham made some earnest petitions to the Lord. When he learned that God had decided to destroy the city of Sodom on account of its wickedness, he pleaded earnestly that the city might be spared; and in the eighteenth chapter of Genesis we read that he stood before the Lord. Not only so, but it says, "Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? * * * And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." But Abraham, fearing

that there might not be so many righteous persons in the city, said, "Peradventure there shall lack five of fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it." You will notice how promptly the Lord answered Abraham's prayer. Abraham thought that perhaps his figures were still too high, so he said, "Now, I have taken upon me to speak unto the Lord: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there." Although the Lord promptly answered Abraham, granting him his request, once more Abraham made an appeal, "Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake." It seems that Abraham had no trouble in getting the Lord to grant unto him a favorable answer. Fearing that there might not be twenty, he made one more petition. "Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake." Do you notice what Abraham did this time? He tied himself up, as it were, or placed himself under obligations not to ask again when he said, "I will speak but this once"; and immediately the Lord said, "I will not destroy it for ten's sake." Abraham having said he would not ask any more, thus ended the conversation with the Lord.

Now comes the thought which I wish to impress upon your minds. "And the Lord went his way as soon as he had left communing with Abraham: and Abraham returned unto his place." You will notice that the Lord stayed with Abraham and promptly answered his petitions every time until Abraham shut off the communication; then the Lord went his way. Do you know that so long as you earnestly bring your humble petitions to the Lord, he will listen and is on the giving hand? Even

after Abraham ceased to make any more petitions, the Lord was gracious and delivered the righteous out of the city before he destroyed it, thus giving Abraham the benefit of his petitions, even though the number was less than he had petitioned. Let us take courage and not be afraid to make our petitions known unto the Lord.

I have referred to many scriptures this afternoon, but we read in Rom. 10:17 that "faith cometh by hearing, and hearing by the word of God." I trust that the word given has been an inspiration of faith, and with the apostle I would say that the "presence of the Lord is here to heal" those who are sick and suffering.

Sanctification.

In the Auditorium, Sunday evening, June 15, by L. F. Robold.

Probably there are people here who never heard the doctrine of sanctification preached as it is in the Word of God. Sanctification is a Bible doctrine, and many people believe that; but there are all kinds of beliefs about it in the world. Some believe one way and some believe another way. All seem to know the Bible teaches it, but all do not understand it.

In the 17th chapter of John, in the 16th and 17th verses we read Jesus' prayer for the sanctification of his followers: "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." "And for their sakes I sanctify myself, that they also might be sanctified through the truth." In 1 Thess. 4:3 we hear the apostle say, "This is the will of God, even your sanctification."

The two texts from Christ's prayer are sufficient to prove that Jesus prayed for the sanctification of his followers and plainly declared it was the will of God for them to be sanctified. He prayed for those who were following him, those who stood around about him and followed him in his ministry. This gives us a good thought as to who are fit subjects for sanctification.

Jesus preached first the gospel of repentance. John the Baptist also preached the gospel of repentance. Many people believed the Word of God and repented of their sins, and now, on the night of his betrayal, Jesus prayed for his followers, those who had repented. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. * * * I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world,

even as I am not of the world." We can see readily what condition those disciples that he was praying for were in: they were not of the world; they were in the world but had been saved from the evils of the world. The Lord had preached to them repentance and they had become his followers, and now he prayed for them that were saved to be sanctified. He said, "I sanctify myself that they also may be sanctified."

The thought he conveys to our minds in his sanctification is a setting apart unto death. He died on the cross that men and women might be sanctified through the truth. In Thessalonians Paul declares it to be the "will of God even your sanctification." The Thessalonians were saved men. "This is the will of God even your sanctification." You that are justified and yet have not been sanctified, it is the will of God that you be sanctified. But mark this one thing: Do not seek sanctification before you are justified. If you do, you will get ahead of the Spirit of God and will begin to seek an experience that you are not ready for; but if you are justified, if your life has been cleansed from sin, if the Lord has spoken pardon to your soul, you are ready for the second work of grace that is taught in the Word of God—sanctification.

HOLY GHOST RECEIVED IN SANCTIFICATION.

In the Word of God we find other terms that signify the same experience. "Being made perfect in love," signifies being filled with the Holy Spirit, or getting sanctified. To be sanctified and be filled with the Holy Ghost are identical. It means the same thing. There are people in the world that are teaching that we must be justified first and then be sanctified and later on be filled with the Holy Ghost. Such is confusion and false doctrine. There are people on these grounds that have been taught that people must first be sanctified and then

after that get the Holy Spirit. Ah, my brethren, the Bible does not teach that. But when you are sanctified you get the Holy Ghost, and when you get the Holy Ghost you are sanctified; for we read in Rom. 15:16 that we are sanctified by the Holy Ghost.

Another thing I have found by coming in contact with those who have been taught the doctrine of three works of grace, that many of them do not get to where they are satisfied. They are seeking for something continually. There is such a thing as men and women becoming sanctified and getting satisfied. An experience that does not satisfy you is not an experience that the Bible teaches.

Some people claim that on the day of Pentecost the people got converted when the Holy Ghost was poured out. I met one man who said, "I tell you, when I got converted I got the Holy Ghost." I told him that his experience was not according to the Bible. In the 14th chapter of John, 16th and 17th verses, it is recorded that Jesus said to his disciples: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." We find in this text two things; first, we find that the world can not receive the Holy Ghost, and that the disciples who were saved from the world could receive him, and that they had him with them, right then and there. It says, "Even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." On the day of Pentecost, when the 120 were praying with one accord, the Holy Ghost came and filled the room in which they were sitting, falling on all of them. That was the fulfilment of the promise that they should have the Holy Spirit in them. It is the same way today. Men and

women get saved from their sins, by repenting of them; they have the Spirit of God in their hearts, "Crying Abba, Father," but not in his fulness; and the Holy Spirit helps them to overcome evil; but when the Holy Ghost comes in sanctifying power he abides in them in his fulness.

THE DISCIPLES BEFORE PENTECOST.

We see by the lives of the disciples that they had a good experience of justification before Pentecost. Jesus sent them out to preach. In the 9th chapter of Luke we learn that he sent out the twelve, and in the 10th chapter we find he sent out the seventy, and he gave them power over unclean spirits, to heal the sick, to preach the gospel. Did you ever read in the Word of God that Jesus sent a sinner to preach the gospel? Some preachers say they sin more or less every day. The preacher that says he sins has missed his calling. If your preacher is a sinning preacher, he has missed his calling. God called sinners, to repent, not to preach. He sent the twelve and he sent the seventy, and gave them power over unclean spirits. If they had not been saved, he would not have sent them out to preach: they could not have had this power. They were saved, and had power to heal the sick. Do you think the Lord would have sent them out and given them this power if they were sinners? Never, never! They went everywhere preaching the gospel.

In the 10th chapter of Luke we read: "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." The devils were subject unto them. Do you think sinners have power over devils? No, but they said the devils were subject unto them through his name. Jesus said, "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scor-

pions, and over all the power of the enemy: and nothing shall by any means hurt you." Now, you may not understand why he said, "I beheld Satan fall as lightning from heaven." I take it that at the rebuke of the disciples the power of Satan went as quick as lightning falls from heaven. The spirits were obedient to the disciples. They were sent forth under the power of God and by the authority of Jesus. The Lord said, "I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means harm you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." When does God write the names of people in heaven? Is it not when they are converted? Is it not a fact that all souls that get saved have their names recorded in the glory world? If the disciples' names were written in the glory world, then they were converted; and if they were converted before Pentecost, then on the day of Pentecost they were sanctified by being filled with the Holy Spirit. How glad I am that we can get out of the tangle if we take the Word of God for what it says. The Word of God is plain.

THE PENTECOSTAL POWER.

Immediately after the Holy Ghost fell upon the people on the day of Pentecost, a revival broke out. They began to preach to the people in languages that were represented at that time. There were different nationalities gathered at Jerusalem from all the countries round about and there were many tongues represented on this occasion, and the Lord so ordained it that they began to preach the gospel to them in their tongues or language, so that every man that heard it understood. As a result about three thousand souls were saved.

When Peter and John were arrested some persecution

was started. Sometimes that follows. When God begins to work, the devil begins to work, too. "And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." Now listen closely to their prayer. "For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word." Oh, how much that meant under those circumstances! I often think about it. If the people of God today were in such a condition as that and undergoing similar trials, I fear a great many of them would say we ought to be a little more cautious about this. Some would probably say Peter and John were too bold or they would not have got into trouble. They should have been a little more careful. Sometimes it goes that way; but these disciples had nothing in them of the nature of backing down. They had a go-through in them. They were of the type of those who would rather lose their lives than to compromise, or to take things easy and fail to glorify God. The Holy Ghost will put boldness in us, will give us power with God and will make us able to do the will of God.

There is nothing that will give success like being filled with the Spirit of God. I have noticed that if we keep

filled with the Spirit of God and have faith in God, the sick are healed and wonders are done in Jesus' name. It gets hold of the people. Merely the outside fixed up, even though it look ever so nice, will not work like this will work. If we want to see the people get stirred, if we want to see the world taken for Christ, let us pray the prayer that was prayed here, that signs may follow. Let us live so close to God that they will follow. I thank God for what has been done in this camp-meeting. The lame have been made to walk; the blind have been made to see; the sick have been healed, a great number, yet there are many sick. We can pray the prayer of faith for those who are not healed yet. This is what will get souls to Christ. I am glad that if we live where God wants us to live and keep the Holy Spirit in our hearts, these signs will follow us because we believe, and the signs following will convince others and people will believe. Let us have an increase in signs following.

AN INSTANCE OF HEALING.

A few years ago when I had just started out in the ministry, I went to Kansas City. I had not fully decided whether God wanted me to preach or not. Sometimes the enemy had troubled me and almost made me believe I had no place in the body at all. But I got victory over it with the help of God just before Brother Peterman came to Kansas City. I had never been in the city before. Tent-meeting was going on. There were but a few saints in attendance. In this meeting I made a failure of one of my sermons. I felt I had made a failure and the saints felt that I had. I prayed almost all the night following, and the next morning I prayed up until meeting-time. We had a better meeting that morning. That evening I went out on the river bank and prevailed with God. That night we had a still better meeting, but the audience was small. On the third

morning we were sent for to pray for an old sister. I think she was eighty-four years old. She was all covered with poultices and looked as though she were ready to go into the other world. But by this time my faith had got to where I could 'leap over a wall or run through a troop.' We began to talk to her and to read about Sister Cole's healing. She said, "I was raised a Cambellite, and they don't teach healing." I told her, "Sister, it is the Bible anyhow," to which she answered, "Yes, if he ever healed one individual he will heal another." We then asked her, "Do you believe that God will heal you if we anoint and pray for you?" She said, "Yes." And we anointed and prayed for her and she began to get out of the bed. God filled that room with his Spirit and helped that poor old soul. She got up and dressed.

The next day she sent for us. When we came she was rocking in the rocking-chair and singing. She asked us if the Lord could heal rupture. I told her, "God can heal a rupture or anything your faith takes in." She said she had a rupture of eleven years' standing. We anointed her and prayed for her. She jumped over that floor like a young girl, and began to tell what great things God had done for her. God began to work, we had a glorious meeting, and the effects are there yet.

If we would have success in our ministry, we must prevail with God. No matter if we are of slow speech, if God is our strength, we will have success. "By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." They had all received the Holy Ghost in power; they had repented at Peter's preaching before this.

When Philip preached Christ to the Samaritans and devils were cast out, and there was great joy in the city, and they were baptized in the name of the Lord Jesus Christ, the apostles at Jerusalem heard that Samaria had received the Word of God, and sent Peter and John. When they arrived they prayed for them and laid hands on them, and the Samaritans were filled with the Holy Ghost. This is another instance of a great company's receiving the Holy Spirit as a second work. The Holy Ghost was the sanctifier. They were sanctified after they had received the word and were baptized.

At the house of Cornelius the Holy Ghost was poured out on a company of believers. I would to God that people would get faith to receive the Holy Ghost now as they did then. I wonder why people have to agonize and pray and have to be talked to so much now to get sanctified. The Bible says he fell on them while Peter was yet speaking. Why could it not be that way today? I have seen a few cases of it. My friends, I am firmly convinced that if your justified life is clean and your faith is properly taught, you can receive sanctification in your seats. I believe that with all of my heart. I know there is a class of people in this world that claim you must tarry, and tarry, and tarry, but why the need of tarrying when he is already here? They will cite the fact that the apostles tarried at Jerusalem to be endued with power; but mark you, the fact is, the Holy Spirit was not in the world then as a sanctifier. They had to wait until the proper time came. We read about the multitude of them that were there praying, and it says they were all filled with the Holy Ghost. Every one of them at Samaria and the household of Cornelius were also filled. While Peter yet spake to them, the Holy Spirit fell on them.

In a meeting at Winslow, Ind., while the minister

was preaching, the Holy Spirit fell on us, and a brother came up and asked, "Do I have to go to the altar after I get the experience?" He said, "I was listening to the preaching and the Holy Spirit came. I opened my heart and received him." I have never known of this man doubting his sanctification. It can be that way, brethren, and when we consider that it is God's will for you to have the experience, is it not reasonable to believe he will pour it out upon us? Peter said on the day of Pentecost, "Repent, every one of you in the name of the Lord Jesus Christ, and ye shall receive the gift of the Holy Ghost; for the promise is unto you." Is that all? "And unto your children and to all that are afar off; even as many as the Lord our God shall call." And the God of the Bible said, regarding the last days: 'I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy.' I am glad that we are living in the last days when the Holy Spirit is being poured out. Open your heart, and let the Holy Spirit come in. Sometimes I think some people get it in their minds as something way up yonder, that they will have to work and stretch and pull and tarry for in order to receive. The better way is to have simple faith in God's promises and you will get it, after you have met the conditions of the Word.

CONDITIONS TO BE MET.

The consecration of your all to God is the condition upon which men and women receive the Holy Ghost, or get sanctified; but it ought not to take a justified man or woman long to make that consecration. After you have once tasted the good things of God in regeneration, there ought to be a hungering in your heart for the sanctified experience; and especially if you have gone far enough in the justified life that you have become conscious of the fact that there is something lacking in

you that prevents your doing the will of God at all times as you ought to. I don't think you will go very far until you will find that out. In the first good hard trial I got into after I was saved, I found something in me that pulled me hard towards sin. Have you ever had that experience? Yes, no doubt you have.

I remember especially one experience. I had never heard a sermon on sanctification and did not know what it meant. One hot afternoon I was plowing in new ground with a mule team, and the team got contrary. I was getting tired. We came to a place where a stump had been dug out and the mules would not step over it, but all at once they jumped over it and pulled me with them. There was something in me, which, if I had obeyed its leadings, would have caused me to take up a root and beat the mule as hard as I could. I thought, "O Lord, have I backslid?" That thing seemed to surprise me. I did not know what to do. I never heard anybody preach sanctification as a second work of grace. I got down on my knees and prayed to God that he would never let that thing come to pass again. But it did. Later on I heard some one preach on a second work of grace, and on being carnal, what the Holy Spirit would do, etc. I found out what was the thing that wanted to kill the mules; it was the old man, that carnal nature. I began to seek God for the experience of sanctification and never stopped until the Lord gave it to me. Oh, it was wonderful, the destruction of the old man and the crowning King of kings of the new man! Glory to God!

My brothers and sisters, have you received the Holy Ghost since you believed? Let us read in the 19th chapter of Acts. Here we are going to learn about a dozen men who were possibly in your condition, save they never had heard of the Holy Ghost. "And it came to pass, that, while Apollos was at Corinth, Paul having passed

through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." They were saved, for they were disciples, or believers. The apostle said, "Whosoever believeth that Jesus is the Christ is born of God." I do not mean to believe with the head, for the Word says, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10.

"Have you received the Holy Ghost since ye believed?" That is the question that is before you tonight. The Ephesian disciples did not receive him when they believed; they had not even heard that there was such a thing as the Holy Ghost or heard that there was such an experience taught in the Word of God as a second work of grace. I want to know, Have you made an effort to receive him? These people had never heard of him, and on the first occasion of hearing of him they began to seek for him, and thank God, found him. "And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism." After awhile they got ready by being taught how to get the Holy Ghost. Hands were laid on them and they received the Holy Ghost after they believed. Peter, and John, and Philip, and Paul, preached repentance, and people repented, and were saved; then afterward they were sanctified.

Maybe you have not felt the necessity of sanctification. I wish to say that if you have not, you will not go far from this camp-meeting until you will actually feel the necessity. If you have had some light heretofore on sanctification you will not stay saved very long unless you get sanctified; for people must walk in the light as he is in the light if they would stay clear be-

fore God. I beg of you not to leave this camp-meeting tonight until you know you are sanctified. You are going to need the experience when you go back to the duties of life. You will find trials too great for you to stand. The Lord help you tonight to realize that this is the perfecting of the saints of God; and that it is God's will for you. The Lord give you understanding and make you hungry for this experience.

Brethren, pray for those who you know are not sanctified. Let us pray to God while we are talking, that men and women become sanctified; the people are going to need it. "This is the will of God even your sanctification." The Lord said, "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Have you felt the need of it in your own soul? Are you convinced that there is something that ought to be cleansed out by a second work of grace? It is the will of God that you have it cleansed out. Oh, the necessity of men and women seeking for this glorious experience!

What will it do for you? It will do wonders for you. It will simply deliver you from the last and least remains of the nature of sin in your moral being. It will do that. It will take out of your soul that old root of sin that you received through the fall of Adam, that thing that the Bible calls carnality, the old man. There are some folks who deny there is a cleansing in sanctification. They say they were made clean through justification. They are clean from committed sin in their outward life, but sanctification, thank God, will give them a clean heart. Hear what the prophet says of it: "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and fuller's soap. And he shall sit as a refiner and a purifier of silver, and purify the sons of Levi, and

purge them as gold and silver." This is just what the Holy Spirit will do, purge, purify the very soul of all the carnal nature until the very image of Jesus is reflected in us. God help us. People need this as surely as we are here. You will need it more from this on.

We are sanctified through the blood of Jesus Christ. The blood cleanses us from all sin, that is one thing it does for us. Another thing is, it gives us power; it gives us ability to do the will of God. Somebody may get to thinking that that power means a good deal of noise in the way of shouting. It may come that way and it may come like a gentle rain. It may come with just an inner consciousness that the work is done. The power referred to is power to overcome sin and temptations; power to do the will of God. Notice the life of the disciples before and after the day of Pentecost, how much more power they had. Take Peter for instance, that fellow who was so impulsive and got into so much trouble through his weakness before Pentecost. After Pentecost he was strong and fearless. Peter, James, and John wanted God to rain fire down from heaven and destroy those who did not receive them; but after they got the Holy Ghost, how different they were! That is what it will do for you. Praise the Lord! It will also fill you with joy unspeakable and full of glory. The day I was converted was the best day I had ever experienced until the day I was sanctified; that was a better day. Yet I had all the glory I could stand when I was converted. You will be able to stand more when you are sanctified.

Thank God for the completeness through the blood of the Lord Jesus Christ. I pray to God that he will help you to obtain sanctification in this meeting. Brethren and sisters, I say again in conclusion, you are going to need it when you leave here. God bless you; and if you do not get it, you are going to miss the best gift

of God. Now, this is as good a time as you will ever have to get it, and the best time you sinners will ever have to get salvation; no better time than now. God help us now. Today is the day of salvation, and if you hear his voice, harden not your hearts.

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